

Sultan Mehmed II, the Conqueror

Ex Libris
George Crews Mc Ghee
United States Ambassador
to Turkey

Ætatis suæ 41



J. S. Hart sculp.

MAHOMET
the present

EMPEROUR of the

the Fourth,
and Thirteenth

TURKS. 1683.

A L A T E VOYAGE T O Constantinople :

CONTAINING

An exact DESCRIPTION of the *Propontis* and *Hellepont*, with the *Dardanelis*, and what else is remarkable in those Seas; as also of the City of *Constantinople*, wherein is particularly describ'd the *Grand Seraglio* and chief Mosques.

LIKEWISE

An Account of the *Ancient* and *present State* of the
GREEK CHURCH;

WITH

The Religion and Manner of Worship of the
TURKS, their Ecclesiastical Government,
their Courts of Justice, and civil Employments.

Illustrated with curious and exact Draughts of the *Hellepont*, *Propontis*, *Constantinople*, the *Seraglio*, *Sancta Sophia*, and other chief Mosques, with the several Postures of the *Turks* during Prayer-time; in Fourteen Copper-Plates. The exactness whereof is attested by several famous Travellers.

The like never done before.

Published by Command of the *French King*,
by Monsieur *William Joseph Grelot*.

Made English by *J. Philips*.

London, Printed by *John Playford*, and are to be sold
by *Henry Bonwicke* at the *Red-Lyon* in
St. Paul's Church-yard, 1683.

THE
PUBLISHER
TO THE
READER.

Courteous Reader,

THough many Travellers have written Books on this Subject, yet I assure thee none ever came into the world with more Authority than that of this Author. He had the general Approbation of the Learned Travellers of *France*, some whereof, (and those of most note) were pleased publicly to testify to the World the faithfulness and exactness of the Author in his Descriptions, and Delineations; so that with Monsieur *Galand*, when you have your eye

A 3 upon

The Publisher to the Reader.

upon the Draughts in this Book, you may fancy you see the Originals themselves. - The King of *France* was so pleased with these Draughts, that he commanded the Author to make them publick, and gave him his Letter's Patents, strictly forbidding any to invade his propriety, by copying them after him.

Monsieur *Grelott* has chiefly herein avoided what has been often repeated by other Travellers, and set down such remarkable things as were omitted by them, so that you will find many things in this Book (besides his excellent Draughts) very worthy observation, not to be found any where else.

The discursive part is very pleasant, as well as learned, intermingled with many pretty stories; from which (if you delight in Books of this kind) you cannot but receive much satisfaction; which is the desire of

Your Servant,

J. P.

THE
AUTHOR'S EPISTLE
TO HIS
Most Christian Majesty.

TO THE
KING.
SIRE,

ONe would believe that a Traveller who returns from the East should not present to your Majesty other than Pearls and Diamonds. Nor should I my self have been so presumptuous, as onely to lay at your feet some few Draughts which I have drawn during my being abroad, had not those favourable Glances which you were pleased to cast upon them, embolden'd me to make them a publick Offering to your
A 4 goodness.

The Author's

goodness. Sir, I know well that such a poor present as this is altogether unworthy of so great a Monarch, to whose acceptance not all Persia nor the Indies can afford any thing considerable. However seeing that Prince who thought the whole Universe below his thoughts, vouchsaf'd to accept the Feathers of a dead Bird, which could not be brought him alive, I am in hopes that your Majesty, not less exalted for your indulgent goodness, than for the Grandeur of your Actions above Alexander, will permit me to give you a Prospect of those places which you know how to subdue when ever you are pleas'd to employ your Victorious Arms in such a Glorious enterprize. Doubtless, Sir, the Inhabitants of those Cities, which these Sketches represent, full of the far extending Fame of Lewis the Great, would esteem themselves happy to live under the easy Dominion of a Sovereign, whom they have reason to look upon as the first and greatest Monarch of the Universe. Your Majesty would be there most assuredly acknowledged with all submission imaginable, and I at the same time should be
over-

DEDICATION.

*overjoy'd to have discover'd through my
pains whatever is at this day most obser-
vable and most worthy your protection. It
being the only aime, which I always propos'd
to my self, to make known to the world that I
am with a most profound respect,*

S I R E,

Your Majesties most humble, most obedient,
and most faithful Subject, and Servant,

G R E L O T.

T O T H E
R E A D E R.

SO many Relations of the *Levant* have been publish'd to the World, and the curious have been so well satisfy'd in what concerns that part of the Earth, that a man does but expose him self to censure, who shall presume to believe he makes any thing now publick that is not already sufficiently known. So that all the modern relations of the Eastern Travellers being no more than repetitions, I deferr'd some years after my return to publish what I had done, for no other reason, than to preserve the Ideas of the most remarkable things which I had seen in my Travells. I observ'd in all the Relations which I read, that the chiefest part of the remarks which I had made, were almost the same with what several famous Travellers had done before me, and that therefore I should run the hazard of being look'd upon as a Copier, or a Plagiariæ from others. But at length finding that none of all the numerous Relations which have appear'd in the world have afforded so much as one Draught or faithful Plate of what is here describ'd, I resolv'd for the satisfaction of several that have honour'd me with their
friendship,

The Author to the Reader.

friendship, to cause some of the Platforms and Draughts which I had taken in the East to be Engrav'd. And I make no question but all the Figures, which make the best part of this book, and upon which the whole discourse is grounded, will suffice to satisfy those who have not had the leisure or desire to read what other Travellers have written; as also those who have already read in some Relations the description of the same places, who not being able by means of the discourse to apprehend the design of the Building, would perhaps be glad to have before their eyes the faithful Draughts of the Platforms, Elevations and out-lines of all those beautiful Piles, of which they have heard such high reports. By the means of these Plates all sorts of persons in a short time may without hazard, and to advantage satisfy their curiosity. They will be able to understand more of *Constantinople* after they have perus'd the few leaves of this small Volume, than from those who at a great expence of Money and pains have in large Folio's delivered to publick view, notions quite contrary to truth. I do not say that so many famous *Travellers* who have view'd the East before me, and put forth so great a number of Relations, have wanted language or expression to embellish their Writings. They are all worthy praise for what they have

The Authors Epistle

have done, nor do I believe that any Traveller would willingly at the expence of his reputation impose upon his Readers. Yet this is certain, that large Volumes in Writing do not always give that satisfaction to the apprehension, as the draught of the same thing faithfully and exactly made and Engrav'd, which explains several doubts not to be easily resolv'd by words alone.

Which was the reason that I resolv'd to describe nothing without an addition of the Draught at the same time, as being like the Seal affix'd to Letters Patents to make them more Authentick. Besides, that the most famous Travellers in *Paris* have done me the favour to give me their attestations of the fidelity and exactness of the Draughts.

Their approbations made several persons of great Learning and high quality desirous to see them; among whom, some having done me the favour to inform our Great Monarch what I had done, His Majesty was not only pleas'd to do me the honour to take a view of some of my Draughts, but was also pleas'd to command me to go on and to bring them to him perfect.

After such an Approbation, I hope no persons will take it amiss, that without putting 'em to the trouble of stirring out of their Closets, I shew them so great a part of the Glories of the East. From whence it happens
that

To the Reader.

that the Cities, the Inhabitants, the Edifices, changing their Nature, come of their own accord to surrender themselves up to your view, and to inform you in your own studies, by my means of their most noble Ornaments, more amply and perspicuously than if your selves had made an examination upon the place. Not that I question your abilities or fidelity, but that you would have been no less wise than others, who not caring to expose themselves to the dangers that accompany attempts of this nature in *Turkie*, you would have return'd home again, content with the sight alone of what you could not obtain the delineation. All Travellers will assure ye, that the perills and hazards are very great to those that make attempts of this nature ; no less than the risc of life, or Religion ; dangers which you are no way forc'd to adventure upon, while your Information comes easie, at the expences of another mans Travels.

I begin with the Rarities belonging to *Constantinople*, the Inletts into that City, otherwise call'd the *Hellepont* and *Dardanells*, together with the *Propontis*. Next follows the Beautiful situation of the Haven, the *Grand Serraglio*, the famous Temple of *Sancta Sophia*, with the Draughts of its Platform, inside and outside, the great difficulty a Christian has to get entrance into this Mosque, may assure you of the exactness of the Draughts, besides that my habit, beard, and knowledge of the Language

The Author to the Reader.

guage gave me frequent access to places where others could not have admission, which failing I made the best use of my wits, and forc'd my way with presents; so that those places were to be very well guarded indeed, that I could not come at, as well to draw, as when I had done, to compare my Draughts afterwards with the Original.

To these I have added the Figures of the three fairest Mosques in *Constantinople*, and the Postures which the *Turks* observe at their Prayers. 'Tis true, I have here made publick but a few of what I have Collected together during my six years Travells; yet if these shall be so successful as to please the publick, I make no question but to produce a larger number of other parts of the Eastern world where I have been. To which purpose I hope the Ingenious will give that encouragement to this small Essay, as that the rest may follow. And indeed it may in some measure deserve to be the more taken notice of, in regard of the honourable approbations of so many learned men that accompany it. Who have not only favour'd me with the following Attestations, but some of them have also done me the Honour to assure His Majesty of my fidelity and exactness, at what time he was pleas'd to ask me whether I had added nothing of my own invention.

THE
ATTESTATIONS
OF

*Several famous Travellers into the Eastern
Parts, touching the exactness of the Draughts
and Delineations of Monsieurr Grelot.*

The Attestation of Monsieur *Marchant*, Director
of the Royal Garden of Plants.

I Do certifie that all the Draughts which the Sieur
Grelot hath taken of the Mosques and other Edi-
fices, are very exact, and conformable to what I have
seen upon the place. Marchant.

The Attestation of Monsieur *Blondel*, Marshal of the
Camp in the Kings Armies, and *Mathematick*
Master to Monsieur the *Dauphin*.

I Could hardly beleive, considering how difficult a thing
it is to obtain leave to take the Draughts of some
places in the East, that any person could have drawn
such Platforms, Elevations and Out-lines, so exactly as
those which are done by Monsieur Grelot, as well in this
Book as in other places; but in regard all the Sketches and
Draughts which he has taken in his Travells appear to me
to be so exact, according to the best remembrance of
what I have seen, I thought my self oblig'd to testify so
much to all those that shall see them, that they need not
fear to give credit to them, as being most faithfully done.
Blondel.

The Attestation of Monsieur *Bernier*,
Doctor in Physick.

IT were to be wish'd, that all who had Travell'd into
Foreign Countries, had made as good use of their
time as Monsieur Grelot, the Designs which he has made
pub-

A T T E S T A T I O N S.

publick in this book, and others which he has shew'd me of other parts where I have been, sufficiently demonstrate what an exact observer he has been of things most worthy remark; such as are the Platforms and Delineations of those places to which it is no easy thing to get access. And therefore beleiving my self oblig'd to do him that Justice which he deserves, I do assure the world, that all the Representations of the Draughts which he has made, are all exactly conformable to what I remember of the places themselves.

F. Bernier.

The Attestation of Mr. Covel an English Gentleman.

MR. William Joseph Grelot, whom I familiarly knew, while we both resided in Constantinople, shew'd me at Paris certain Draughts, delineated with his own hand, of the Cities of Constantinople, Galata, Scutari; as also of Sancta Sophia, and some other Mosques erected by the Turkish Emperours. Therefore that I may not be wanting in the duty of a friend, or asserting the truth, I am bound to confess, that I know not well how sufficiently to extoll the Ingenuity, Industry and Diligence of the person; for I must acknowledge, that all his Draughts, as far as I am able to judge, are most exactly and accurately done. All which I attest,

John Covel.

The Attestation of Monsieur Galand, Antiquarie and Interpreter of the Eastern Languages.

I Should be very unjust, should I refuse Monsieur Grelot my approbation of those excellent Delineations which he is now making publick to the world. He has so well represented to the life those places which I have seen in Constantinople, in the Archipelago, in Cyprus, and in Syria, that casting my eyes upon his delineations of some other places where I have not been, I am apt to believe that I see the Originals themselves.

Galand.

A L A T E
V O Y A G E
T O
C O N S T A N T I N O P L E.

FOR a Gentleman to travel to *Constantinople*, and to view the adjacent Countries, is certainly one of the most pleasing Diversions that may be, and which furnishes a man with Observations the most admirable, while he beholds what Nature offers to his Eyes the most charming that can be imagin'd, in the delectable situation of Places, and what Time has left, in beautiful Ruins, of the Magnificence and Grandeur of the Eastern Emperours.

They who have this Curiosity, whether with an intention to pass farther, or to set up their *Hercules* Pillars in this City, are first to understand where most conveniently to take Shipping; which is most usually to be done either at *Marseilles*, *Ligorn*, or *Venice*, unless they design to travel by Land. Above all things let them be sure to provide Money for their Expences, and Bills of Exchange for a Supply; without which, there is nothing to be done. And while a Man stays a Ship-board, he will find no false Latin in a good warm Coat, a good Quilt and Coverlet, a Glass of brisk Wine, a Case of good Waters, and some change of fresh Diet. For all
B which

The Hellespont and Dardanel.

which Accommodations, they who desire not to be troubled with so much Luggage, may agree to be supply'd by the Master of the Ship, which may be done for twenty five or thirty Crowns at most.

The first place through which there is a necessity to sail, is the *Streight* of the *Dardanel*, hither you arrive by steering several Courses, after you have left behind you, as well upon the right as left hand, those Islands which are called *Cyclades* and *Sporades*, as being scatter'd up and down in that part of the *Egean* Sea which bears the name of *Archipelago*, by the Seamen vulgarly stil'd the *Arch*s. I shall say nothing of all those Islands, though I have both seen and taken the Draughts of most of them, it being my design to speak only of what relates to *Constantinople*, to which the *Dardanel*s are as it were the Gates that give an Entrance.

Of the Hellespont and the Dardanel.

Fig. I. **T**His famous *Streight*, which is otherwise call'd the *Hellespont*, lies in the 37th degree and 42 minutes of Northern Latitude, and of Longitude about the 55th. It extends not in length above ten or twelve Leagues at most. At the Entrance it is in breadth a good League and a half. To the Westward upon the left hand as ye enter, you behold the Country of *Thrace*, which is a part of *Europe*, divided by the *Hellespont* from *Troas*, a Province of *Asia*, that lies to the East. To the North lies the *Propontis*, and to the South the *Egean* Sea with the *Archipelago*.

At the Entrance of this *Streight*, upon the right hand, the *Sygean* Promontory runs out into the Sea by the name of *Cape Janisary*, near to which stands a little Village inhabited by Christian *Greeks*.

The

The Hellespont and Dardanel.

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The *Turks* call it *Giaourkioi*, or the *Village of the Infidels*; it being the name which they generally give to all places where there are no *Mosques*. It is situated near to the place where stood in former times the famous City of *Sygeum*, and by the People of the Country is call'd *Troiaki*, or *Little Troy*. Here a Traveller may take in store of good Refreshments and excellent Provision, as Hens, Eggs, Partridge, Rice, Butter, Melons, Fruit, and all so very cheap, that you may buy a Quarter of a hundred of Eggs for four or five *Assers*, which is no more than two *Sols* and six *Blanks* of *French Money*; and a dozen of Hens or Pullets for half a *Piafter*, which is not above 30 *Sols* French. The Water also is there very good and well tasted; but that is not all; for the Island of *Tenedos* that produces most excellent Muscadine Wines is not above a League distance, and where you may have it for little or nothing, a whole Hoghead for a Crown. From the top of this Cape or Promontory you may take a full prospect of all the lovely Country of *Troas*, together with the Rivers of *Xanthus* or *Scamander*, and *Simois*, both taking their Sources and falling from the famous Mountain *Ida*. Both which Rivers are much more beholding for their Reputation to the ancient Poets, than to the bulk of their own Streams, as being no bigger than that of the *Gobelins* at *Paris*. Sometimes in the Summer they are quite dry'd up; but at other times both uniting on the place where *Troy* stood, and there surrounding a great Marsh or Fen, they glide away under a wooden Bridge, supported with Stone Pillars, and so empty themselves into the *Hellespont* some half a League above this Cape, not far from the new Castle of *Asia*.

10 *Sols*
make an
English
Shilling,
and 12
Blanks a
Sols.

The Hellespont and Dardanel.

The *Turks* who never were addicted themselves to Liberal Arts, have made it their business rather to ruin and pull down the Monuments of Antiquity, than to erect new and sumptuous Fabricks according to the strict Rules of Architecture. So that 'tis no wonder, while they so openly profess their ignorance in this particular, that there should appear so much deformity and irregularity in this new Castle of *Asia*, and that which is opposite to it in *Europe*, or that there is to be seen the same defect in all their other Castles and Fortresses which they have occasion to build. This Castle is seated upon a Tongue of Land pointing out into the Sea, upon a square Platform compos'd of four large Panes of Walls, flank'd at the four Corners with Towers; of which, those two next the Sea are square, with a sort of Redoubt only upon one side; the other two toward the Land are quite round. Between these four Towers there are five others, of which, four are also square, and one round, which defend the Walls, but neither in thickness, bigness, or distance, one like the other. As for those which are wash'd by the Sea, they are furnish'd with Port-holes that lie level with the surface of the Water, as also with their Curtins and Platforms. I told above forty of these well provided with Cannon, always mounted and continually charg'd, ready to play upon any Enemy that will run the hazard of adventuring into the Harbour by force.

But notwithstanding all this Expence and Cost bestow'd upon these Castles, there is no such necessity for a Royal Navy to fear the force of that Battery, should a good occasion present it self to try the utmost of its Fury. For all the Cannons which are within, are mounted only upon Stones or great pieces of square Timber, without Frames or Carriages.

The Hellespont and Dardanelis.

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riages. So that being once discharg'd, they will require a long time to charge and mount 'em again. In which interval of Time, it would be no difficult thing with two or three thundering Broadfides to lay the inconsiderable Wall of the Castle level with the Earth, it not being above three foot in thickness, or beat it about the Ears of the Soldiers and Cannoneers. By which means the Castles so made useles, would soon be taken by Storm or Surrender. The way to this Castle is from the North, (and joyns at the end of a Street to a very fair *Mosquee* which stands on the South side not far from the Shoar) from whence you may very plainly discern the *Duomo* and the Tower of the Temple.

Between this new Castle which the *Turks* call *Natoli-inghi-issar*, and Cape *Japifary*, there lies to the North-east, a small Village or Borough, which carries the name of *Inghi-issar-kioi*, that is to say, the Borough of *Newcastle*. There is nothing considerable that belongs to it, only the prospect of eight Windmills that stand all arow as you walk to the *Sygean* Promontory. Every one of these Mills are turn'd by eight Vanes, as is usual all over *Turkie*. Which is certainly done, to the end the Mills may have greater force to bruise and grind the Husk of the Grain, which causes the Flower to yield very little Bran, and is the reason also that the Bread which the *Turks* eat is nothing so white as ours, because there passes so much of the thin-ground Bran through the Bolter among the Flower.

And here now might I take occasion to talk of *Achilles*, and several others of the *Grecian* Captains that were interr'd upon this Promontory, as also to make a description of the Ruins of the so much renown'd *Ilium*, of which the unfortunate Remains are to be discover'd not only upon Cape *Sygeum*, but also

The Hellespont and Dardanelis.

in the Sea it self, and the Island of *Tenedos*. But because several Travellers have prevented me, I shall say no more than only this: That if we consider how long it has been since the Ruin of this great City of *Troy*, and the prodigious quantity of Pillars and other Marble Pieces which the *Christian* and *Turkish* Emperours residing in *Constantinople* made use of out of these Ruinous Heaps for Materials to build their Churches, Mosques, Palaces, Baths, and other public Structures, and then consider likewise the vast Remains that still are left behind in broken pieces of *Corinthian* Architecture, we may certainly affirm, that *Troy* was one of the fairest, richest, and largest Cities of its time. 'Tis true, that the greatest part of those Ruins which now are to be seen, may be thought to be later than the Destruction of the *Grecian* Flames, in regard that the *Roman* Emperours, and *Augustus* among the rest, sent several Colonies to renew the Pristine Glory of their Foster City, out of kindness to the first Original of the *Roman* Grandeur; but we are not thence to conclude, that it ever arriv'd at that Pomp and Magnificence wherein it flourish'd in the days of the Unfortunate *Priam*. Nor was that Restauration of any long continuance, seeing that in *Lucan's* time it was the same that now it is above sixteen hundred Years ago, as he himself testifies in the following Lines.

*Fam Sylva steriles, & putres Robore trunci
Assaraci pressere Domos, & Tempia Deorum
Fam lassa Radice tenent, ac tota teguntur
Pergama dumetis.*

Now barren Woods and Oaks with Age decay'd,
Assaracus's Palaces o'respread,
The God's own Temples by their Roots fast bound,
With Pergamum, lie cover'd under ground.

In short, the place where formerly stood that famous City, is now overgrown with Bushes and Brambles, spreading themselves among the Ruins that lye upon the descent of the Hill, which seems to have been the chiefest and best inhabited part of ancient *Troy*. This place is distant from the Sea, where in ancient Times was the Haven which belong'd to *Troy*, about a good League of bad way among Briers and Thorns. If any Traveller should be so happy as to meet in any of the Tombs which he shall find as he goes along, or in any other part of the Ruins of this great City, a certain *Greek Manuscript*, entitl'd, Ἐπιτομὴ χρυσία, ἢ τὸ βιβλίον ἀρχαίων Κικανιδῶν *The Golden Compendium, or the ancient Book of the Kikanides*, he would highly oblige the Commonwealth of Learning, by making it public to the World. For a certain Author assures us, that this Book lies buried in a certain Tomb within the City of *Troy*, together with the Bones of her first King *Kicanis*. For my own part I never could find it, and therefore left the search of it to some other person more fortunate than my self. And indeed I must confess, that I never beheld the Ruins of *Troy*, which I have done now four times over, but still it perplexes me, that I could never yet be able to discover the least Inscription or Monument of Antiquity, which might afford me the least light into any particular of its being taken, or its ancient Splendour, but that I was still forc'd to go away with the same Exclamation of the *Greek Poet*:

Φεῦ, φεῦ τὸ κλεινὸν ἔρεισμα τ' πρὶν ὀλβίας Ἀσῆας ὦ γῆς.

Alas! alas! the unfortunate Foundation of the heretofore most happy Asian Land.

The Hellespont and Dardanel.

Seldom any person goes to view the Ruins of *Troy*, but he also crosses over to the Island of *Tenedos*, which lies just opposite against it. This Island is very pleasant and delectable to those that love good Wine, and delight in Hawking or Shooting, for there is great store of Wild-fowl, and plenty of Muscadel, and other excellent Wines.

The Harbour is not very considerable, only for small *Turkish* Vessels or *Saïques*; but for Ships of any greater force or burthen, it is no way fit to receive them.

However as bad as the Harbour is, yet the Island might be of great use for the erecting a strong Arsenal and a good Magazine, to put a curb upon the *Hellespont*, the *Propontis*, and *Thracian Bosphorus*, and to preserve the Dominion of the *Archipelago*.

During the stay which I made in this Island, two *French Tartans* came to an Anchor in the Road, For the same fowl weather that had caus'd the *Saïque* or *Turkish* Vessel, wherein I was a Passenger from *Smyrna* to *Constantinople*, to put into *Tenedos*, oblig'd the *French-men* to seek the same shelter. Stopping at this Port, some of the *French* Officers came ashore to refresh themselves, and were directed by a *Greek* that spoke *Italian* to the House where I was. They found me sitting at Table with a young *Turk*, who was also a Passenger in the same Vessel with my self, and not so scrupulous as others of his Religion in the business of drinking Wine, especially when he met with so good, as was that of *Tenedos*. However by reason of my Eastern Habit, my long Beard, and because I also discours'd in *Turkish* with my *Joldache*, or Fellow-traveller, the *French-men* little thought me to be their Country-man, and that I understood every word they said. Thereupon they talk'd freely one to another,

ther, and at length discoursing over their Cups, they began to fall upon the *Turkish* and *Grecian* Women, as well in *Tenedos*, as in all the other Islands of the *Archipelago*.

For a while I said not a word to them, but kept talking on with my *Turk*: 'Till at last quite tir'd with hearing their extravagant Raillery occasion'd by the Wine, I could forbear no longer. And therefore faigning my self a *Turk*, only that I had been in *France* in the Train of *Mustapha Aga*, who was return'd about a year before, I told 'em in downright *French*, and like one that was somewhat angry withall, "That 'twas a sign they were "*French-men*, and had drank hard to talk so boldly
 " and impudently as they did, and to reproach and
 " abuse our Women even to our faces, and in our
 " own Country. Know Gentlemen, *said I*, that both
 " by Reason and Custom they are much more re-
 " serv'd than yours. And though there may be
 " some who perhaps may think bad enough, yet
 " there is such good Order taken throughout this
 " Empire, that they are depriv'd thereby of the
 " opportunity to act. They seldom stir out of
 " Doors, and they seldom are seen at any public
 " Meetings or Assemblies. If sometimes they are
 " permitted to go to their Devotions, they walk
 " with their Faces vail'd, not daring to speak to
 " any Man they meet; whereas the *French Ladies*
 " make no scruple to march alone with a single
 " Gallant, and admit him to tell Stories by their
 " Bed-sides. And therefore, *continu'd I*, be not
 " so rash another time to make such hard Censures
 " upon such a ticklish point; for had I not a more
 " than ordinary kindness for your Nation, I would
 " soon let you understand the Power I have to re-
 " form your Judgments, and reduce ye from those
 " wild

The Hellespont and Dardanel.

“ wild and inconsiderate Errors into which the
 “ Wine has plung’d ye, and learn ye to descant
 “ so idly upon a Truth which ye have so little
 “ examin’d.

Never were People more surpriz’d than these persons were, so that I am apt to believe, had not the Wine inspir’d ’em with more than ordinary Courage, the threatenng Language which I gave them would have caus’d them to have made hast back to their Vessels. However, I could perceive they sat very uneasie, ’till I my self believing I had kept ’em long enough in suspense, deliver’d them out of their bodily Fears, by first drinking the King’s Health, and then informing them, that I was both their Country-man and Friend, and that the *Turkish* Habit which I wore, was only such as I was forc’d to wear to gain me freer and more easie passage in my Travels to and fro. And so the Frolick ended in a Glas of two of Wine more, ’till we had empty’d an *Ocque* of Muscadine, containing about three *Chiopins* or *French* Quarts. The next night the Wind chopping about, we weigh’d Anchor by break of day, and left the Island of *Tenedos*, of which I shall make no farther description, in regard the Plate which I have made of it, is too large for this Volume.

Having left *Tenedos* and doubl’d the *Sygean* Cape, we came between the two new Castles of *Europe* and *Asia*. One I have already describ’d, I shall now describe the other. This new Castle upon *Europe* side, which the *Turks* call *Roumeli-inghi-issar*, was built as well as the other opposite to it, by the present Sultan *Mahomet* the Fourth, the 23^d Empe-
 rour of the *Turks*. This haughty Potentate, being swell’d up with his Conquests, as being but feebly attack’d by his neighbouring Enemies, always be-
 liev’d,

liev'd, that the advantageous situation of the *Dardanel*s was such as render'd it an Enterprize impossible to break into the *Propontis*, and that consequently the City of *Constantinople* was impreguably secur'd on that side. He was perswaded, as were also his Ancestors, that this same *Streight* of the Sea, which is the Gate of that Imperial City, was sufficiently guarded and fortifi'd by those two Castles; which the *Turks* esteem'd to be extreamly strong. But having been given to understand to his cost and damage, in the year 1636, and the year following, that a bold and generous Captain stood in no fear of those Fortresses, and finding that those two magnificent Piles, for the space of somewhat more than a Twelvemonth, had rather serv'd for Theaters, to behold the total defeat of the *Ottoman Navy*, than as places of succour and defence against the *Venetians*, who fought the said *Navy* within reach of their Cannon, and triumph'd in their full view: Fearing therefore a second loss of the same kind, he caus'd those new Castles to be built at the entry of the *Hellespont*, according to the form and situation describ'd in the Draught. It will be necessary therefore, before I give any farther description of those two Fortresses, that the Reader permit me to make him a brief Relation of those two famous Actions, and the success of the Christian Arms, so fatal at that time to the *Mahometans*. They are proper to the subject of my Discourse, and I am the more oblig'd to make the Relation, as being engag'd in my acknowledgments to those two illustrious Persons, to whose kindnesses and company in my Travels I was so peculiarly bound, as being highly honour'd in their Affection. These were the Lords *Mark* and *Ambrose Bembo*, both Gentlemen of *Venice*, who have always perform'd great Exploits,
and

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and daily add to the Fame and Splendour of the noble and ancient Family of the *Bembo's*.

The first of these two noble *Venetians* was General of the Gallies of the Commonwealth of *Venice* in this Expedition. The second is a young Gentleman his Nephew, who at the Age of eighteen years, perceiving that the leisure of the Republic in Peace could not afford him matter sufficient to exercise his active Courage, generously quitted the pleasures of a sedentary Life, and betook himself to five or six years travel over the Eastern World. And in these perils and dangers he the more readily engag'd himself, to the end, that upon his return to his Country with mature Age and well-purchas'd Experience, he might render himself the fitter for such Employments which the Senate might deem worthy his merit. I had the happiness to meet him at *Hispahan*, returning from the *Indies*, whence I also had the honour to enjoy his Company all the way into *Europe*. In pursuance of which Journey, we came first into *Syria* to his most illustrious Uncle *Mark Bembo's* Residence, then Embassadour for the Republic, and so at length arriv'd at *Venice*, where I was shew'd in the Palace of the *Bembo's* the whole Expedition of the *Dardanel*, set forth in a large piece of Painting, and rarely well done; and so from those who were there present, I had this account.

In the heat of the War of *Candy*, *Marcello Morosini* General of the Men of War, and *Marco Bembo* General of the Gallies of the Republic, with Monsieur the Prior of *Rochel*, who commanded seven Gallies of *Malta*, having intelligence that the Fleet of the *Turks*, consisting of sixty Gallies, thirty Men of War, forty five Galiotes, eight Mahons, and several other light Vessels, was ready to set Sail from

Con-

Constantinople with recruits to the Camp before *Candy*, they boldly sail'd away to the *Dardanel*s to hinder the *Turks* from coming forth, though they had no more than twenty four Gallies, twenty eight Men of War, seven Galeasses, and some few other smaller Vessels. There they came to an Anchor, and staid in expectation of the *Ottomans*, for about a Month, who upon notice of their arrival, durst not stir from *Gallipoli*. But at length, the *Captain Basha* understanding that the *Venetian Fleet* was much inferiour to him in number of Men and strength of Ships, weary of being so long pent up within the Castles, resolv'd to weigh, and by the favour of Wind and Tide to attack the *Venetians*, and force his passage through their whole Body.

And now the *Ottoman Fleet* being come under the Protection of the *Dardanel Cannon*, the *Venetians* impatient of so long a delay, made toward the Enemy, and set upon them so furiously for a whole day together, and with that success, that of all the great number of *Turkish* Vessels already mention'd, only fourteen could possibly save themselves, who to avoid a general loss, were forc'd to make use of all their Oars and Slaves to get under the Protection of the two old Castles, the rest being all taken or sunk before their faces. True it is, that the General *Marcello Morosini* being too far engag'd in pursuit of the flying *Ottomans*, was kill'd with a Cannon Shot, having lost about three hundred of his Men. But General *Marco Bembo*, according to his wonted Valour and Prudence, resolv'd to take the advantage of this Success, and to revenge upon the Island of *Tenedos* the loss of *Morosini*, whose place was soon after supply'd by *Lazaro Mocenigo* elected in his room. These two Generals therefore knowing the important Situation

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tion of *Tenedos* to curb the *Dardanelis*, and secure themselves Masters of the *Archipelago*, presently laid Siege to it, and carry'd it in fourteen days, and then fortifi'd it, and furnish'd it with Provisions.

Nor is this the only time that the haughty *Turks* have been thus boldly outbrav'd upon their own Coasts. They who have read the History of *Venice*, or remember the War of *Candy*, can tell how frequently the Christian Arms have defeated the *Ottoman* Fleets, and taken their Ships within sight, and within the reach of these Castles. Among the rest, that exploit of General *Delphino*, in the year 1654. may serve for another Example, which cannot be too often repeated; besides, that my Obligations to the most eminent Cardinal *Delfino* his Brother in some measure compell me to renew the Relation.

This illustrious General finding himself separated by a Storm from the rest of his Fleet, with no more than four of his own Ships, met the next morning the *Ottoman* Navy, compos'd of thirty four great Vessels, fourteen others of less burthen, two Corfairs, forty Gallies, and six Galeasses, with which he was surrounded in an instant. This prodigious disproportion of Ships, Men, and Force, was enough to have scar'd 'em into a present Surrender, and to have daunted the Courage of any one but this undaunted Hero. However he was nothing at all astonish'd; but on the other side encouraging his slender Squadron either to overcome or dye, he defended himself with so much prowess, and was so well seconded by Signior *John-Baptista de Sessa*, and the rest of the Commanders of his small number, that he sunk several Vessels of the Enemy, kill'd above four thousand *Turks*, he boarded the *Sultaneß*,
and

and took her Colours from her, and at length quitted himself with Honour from the throng of his Enemies, with his four Vessels, and little loss of Men.

The famous Captain *Georgio Maria* would certainly have done the same, had he been well seconded by those two Ships that were in his Company. But they treacherously and basely deserted him, and left him to fight all alone to the last drop, so that he deserv'd at one time the honour of having defended himself without assistance, and the reputation singly to have encounter'd the whole *Ottoman Fleet*. Another *Venetian* Corsair had set him a fair president sometime before, who singly sustain'd the fury of the whole *Ottoman Fleet* in the Channel of *Chio*, where they had surpriz'd him, and yet got clear of them all, after he had fought for five or six hours, and very much endamag'd the Enemy.

But not to stop at any more of these Relations, of which an infinite number might be brought, I shall proceed to the description of the two Fortresses of the *Hellespont*, by which a shrewd conjecture may be made of the strength of their other *Militia*.

These two Castles then being built after the two generous Exploits of *Bembo* and *Mocenigo*, have no more reason to terrify a brave and resolute Commander, than if they had never been erected.

They are seated one from the other at such a distance, that a Ship may easily sail betwixt them both, without any great danger of their Culverins; they being distant the one from the other more than a League. They are both commanded by Hills, more especially that on *Europe* side, which is seated near to *Cape Greco*, for its form altogether irregular. The compass of the Walls contains

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tains certain Houses for the *Agas* and other Officers, with a *Mosquee*, of which the *Domo* and Steeple appear very plain to be seen, as well as the other Edifices, as being generally seated in the highest parts of the Fortification, from whence you descend by large steps to the Platforms where the Guns are Planted, which lie equal with the surface of the Water. Near to this Castle lies a small Village, remarkable for nothing; together with five large Pilasters that serve to underprop several conveyances of Water to the Fort.

You are no sooner past these two new Castles, but you come to that part of the Sea which is call'd the *Hellespont*, or *St. Georges Arm*, into which they are the Inlets. It has been always the Theater of famous Actions, which the better a Man understands the *Greek*, *Latin*, and Modern History, with the greater delight he calls this place to memory. It is a great satisfaction at one and the same time, with one glance of the Eye to behold *Europe* and *Asia* so nearly joyn'd together, as if they had a desire to embrace and unite under one and the same Conquerour, or that they did only separate there to open him a passage, and facilitate his generous Enterprises.

From these new Castles which we have describ'd; 'till ye come to the Old ones, there is nothing to be set down worthy Observation at this present time. Antiquity indeed beheld the shore adorn'd with several Cities and fair Villages, whose names are now so utterly forgotten, that they are nowhere to be found but in History. The People of the Country, as well *Greeks* as *Turks*, are so miserably overwhelm'd with Ignorance, that 'tis a vanity to ask them any Questions concerning them, or to expect from them the least accompt of the place

place where the unfortunate *Helle* was drown'd, who losing her life in passing this same *Streight*, at what time she fled from *Colchis* with her Brother *Phryxus* with the famous *Golden Fleece*, bequeath'd her Name and Life to the honour of this narrow Arm of the Sea. They know nothing of the City of *Arisbe*, to which *Homer* gives the Epithite of *Divine*, nor of the Promontory or Town of *Raction*, where the brave *Ajax* was entomb'd; being ignorant whether it were upon that Cape where now stands the new Castle of *Asia*, or upon that same jetty of Land near to the Mouth of *Xanthus* and *Simois*. So that you travel all this way, whether by Sea or Land 'tis all one, without observing any thing remarkable; and at length you arrive at the old Castles which the *Turks* call *Boghase-issari*, or the Castles of the *Throat*.

The old Castle upon *Asia* side by the name of *Natoli-iski-issar*, is a square Building flank'd at the four corners with Towers, of which those that are next the Sea are four-square also, but those that look toward the Land are round. In the midst of this Castle is a large square Tower, upon whose Platform are planted several Culverins. From this same Tower was made the fatal Shot that took away the Life of *Lazaro Mocenigo*, at what time (after he had giv'n a second defeat to the *Turks* Fleet in the year 1657) he was designing in spite of these Castles to have run up the Channel, and have fir'd *Constantinople*, had not that unfortunate blow at the same time disappointed him in the pursuit of so noble an Enterprize. Behind this Castle lies a large Village inhabited by about three thousand People, whereof some few are *Christians*, the rest *Turks* and *Jews*. This place is considerable for nothing but for the command of the Passage

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where it lies, and the most part of the great Guns lye unmounted even with the surface of the Water, like those in the new Castles. They are in number twenty eight, and carry to the other side of the opposite shoar large Stone Balls, each weighing sixty pound, as likewise do those which are planted on the other side in the *European* Castle, the Channel lying between these two Castles not being above half a League broad.

The *European* Castle, which the *Turks* call *Romeli-iski-issar*, is more irregular, and not so strong as that upon the *Asiatic* side. It is plac'd upon the descent of a Hill which commands it, and is compos'd of three great Towers joyn'd together in a Triangular form, resembling the shape of a Heart. These Towers are environ'd with a circuit of Walls with certain half Towers, which descend to the Harbour, where lye about thirty Cannons equal with the Water, that carry the same Bullet with those on the other side; and they are planted obliquely, lest by shooting streight forward the two Castles should mischief one another. Most people believe, that these two Castles, and the two Towns adjoyning, are the Ruins of the two ancient Cities of *Sestos* and *Abydos*; but in regard there are several that question the truth of it, and that it is a difficult thing to prove it, unless some curious Traveller shall hereafter discover something more convincing, I shall leave the matter undetermin'd. The *Franks* or *Europeans* who travel into *Turkie*, call these two Castles the *Dardanel*, for that *Dardanus* the Son of *Jupiter* by *Electra* the Daughter of *Atlas* was the first King of this Country, who built therein a City, which he call'd by his own name *Dardanum*, and the Country round about it *Dardania*. *Virgil* will have this City to be the same with

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with *Troy*, so call'd by *Tros* the Grandchild of *Dardanus*, and Father of the fair *Ganimed*. Others assure us, that the ancient *Dardanium* which was built upon the *Hellespont* where now the *Dardanelis* stand, retain'd its ancient name, and that the new City built upon the *Xanthus* and *Scamander*, was first call'd *Dardanium*, afterwards *Troy* or *Ilium*. However it were, the Inhabitants of that ancient *Dardanium* did not much exceed in Reputation those that now possess the *Dardanelis*: For those formerly were accounted Magicians, according to that of *Columella*;

*At si nulla valet Medicina repellere Pestem,
Dardania veniant artes ———*

*But if no Physic can repell the Plague,
Let then Dardanian arts be us'd ———*

Or else such as minded nothing but their Profit, according to that of another Poet:

Dardanius merces divendit carius emptas.

Dardanian Wares he sells, more dearly bought.

They who now inhabit those Castles are much of the same disposition, where, as in several other parts of *Greece* you shall find several of those old kind of Sorceresses which they call *Striglais*, who being addicted to all sorts of mischief in their Infancy, and despairing of any other Allurements to purchase their Love, put to sale the Affections of others, of which they falsely vaunt themselves to be the Mistresses; or else they sell the satisfaction of their Hatred. They make use of

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several sorts of Witchcraft, some they call *Philtra*, to create Affection; others *Esthra*, to procure Hatred; others *Vaskarmiais* or *Pharmiais*, that deal in all sorts of Fascinations and Enchantments. These old Haggs practice after various manners, according to the mischief which they design; and although they go to work but by night and in secret, for fear of being apprehended by the *Soubachi*, and thrown into the Sea with a Stone about their Necks, ty'd up in a Sack; yet I shall here set down one remarkable passage, which was related to me by a person that liv'd upon the place concerning one of these Witches that was taken in the fact.

This same Race of *Circe*, having a design to revenge themselves upon any one that has perhaps but given them cross language in the Street, do it in this manner. They rise about Midnight, and take three Flint Stones, over which they mumble for about half an hour certain words, which they teach to none but their Scholars. Which being done, they put the Stones in the Fire 'till they are red hot, at what time they take 'em out again to light a little Wax Candle at each, which they place upon the three feet of a three-legg'd Stool, in a kind of imitation of the *Trikirion* of the *Greek Bishops*. This done; they lay the three-legg'd Stool across upon their Heads, take up the three Flints, by this time cold, and in this Equipage forth they go into the Street where the Party lives, and being come to the first place where they find three ways to meet, they throw the three Stones into the three different passages, believing, that by the help of such words which they utter at the same time, that those Fascinations will procure the mischief they intend. Beside these, they have also a hundred

dred other little Tricks, which they practice as well for the telling of Fortunes, as for Witchcraft, to which, as the more rational *Turks* give little or no credit, so are they much less worth mentioning here.

As for their Trading, the most part of the Merchants in the Towns belonging to these two Castles, especially the *Jews*, are great gainers: For they buy cheap out of the *Christian* and *Turkish* Vessels that pass through the Channel, and sell again with considerable advantage, either upon the place, or else they carry their Markets to other Towns and Villages upon the dry Land, where they turn to good account. But as it is common with all Merchants to sell as dear as they can, I shall say no more concerning the Inhabitants of the *Dardanel*s, who do no more than *Castor* in *Martial*:

Omnia Castor emit; sic fiet ut omnia vendat.

Castor buyes all, and so must all things sell.

I forgot to advertise the Reader, that when you come near these Castles by Sea, you are bound to salute 'em, by giving 'em a certain number of Guns proportionable to the Burthen and Quality of your Ship. For the *Saics*, in which I happen'd to be three times a Passenger to *Constantinople*, though no other than great Boats, like those that pass between *Roan* and *Paris*, and which had no other sort of Artillery besides two or three Pot-Guns, were however forc'd to discharge them, without any return from the Castles. But as to other Vessels of greater bulk and force, I shall relate what I have farther observ'd. When a considerable Merchantman comes near either of the Castles, it behoves him

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to give them at least three, if not five or seven Guns. But if it be a Man of War, he must give seven at least, otherwise nine or eleven, to which the Castle answers with one, three, or five, to which the Man of War returns three, five, or seven; and so steers on her Course, if she be inward bound. But if they be Ships that be outward bound, whether Merchants or sometimes Men of War, they are forc'd to stay two or three days, 'till they have been duly search'd and examin'd. Which will not permit me to forbear one short Story wherein I had a concern my self.

When *Mustapha Aga*, who was sent into *France* in the year 1669. had finish'd his Embassy, the King sent him back to *Constantinople* attended by four Men of War well appointed, who also carried Monsieur *de Nointel* to reside at the Port in the room of Monsieur *de la Haye-Vantelet*. These four Men of War, under the Command of Monsieur d' *Aplemont*, being arriv'd at *Constantinople*, rode there six weeks at an Anchor; so that while the two *French* Embassadours were preparing the one for his reception, and the other providing for his departure, the four Captains had the opportunity to pleasure a great many poor Slaves that privately stole aboard in order to their Liberty. All that came were kindly receiv'd, a number indeed so considerable, that might well oblige their Patrons to complain to the *Caimacan*, or Governour of *Constantinople*. But in regard the greatest part of these poor Slaves were people of no value, and only belonging to some of the City Traders, and persons of mean condition, the *Caimacan* gave the Complainants only soft answers, but did no more. For he knew that Monsieur d' *Aplemont*, having formerly threaten'd, when he had but one Ship, to fire the *Seraglio* and the City

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if he had not satisfaction given to his demands, was not a person easily to be compell'd to restore the Slaves he had taken, under the protection of four stout Men of War. Nor had the *Caimacan* taken any farther notice of what pass'd aboard the *French*, had he not been oblig'd to it by the escape of *Monsieur de Beau-jeu*. This illustrious Knight of *Malta*, weary of several years Captivity in the Castle of the seven Towers, where he was a Slave to the *Grand Signor*, resolv'd to lay hold of the opportunity of the four Men of War lying in the Road, and to free himself by a flight which the *French* Admiral had promis'd to second. In short, he made a brisk and cunning escape out of the Castle, but being too quick for the Shallop that was sent to receive him, for fear of being pursu'd, and discover'd by certain Dogs that bark'd after his heels, he was constrain'd to take the Water, not without great danger; for a *Saie* coming along, he receiv'd a good knock of the pate from one of the Oars, which forc'd him to dive; and he had been certainly lost, had not the *Turks* taken him for one of those very Creatures from which he fled. But at length the Shallop took him up, and carry'd him aboard. The next morning the *Aga* of the seven Towers understood his Prisoner was flown, and thereupon went and gave the *Caimacan* immediate notice of it, who then thought it high time to send Post away to the *Dardanelis* to stop the four Men of War until they had restor'd *Monsieur Beaujeu*. The Courier got thither before the King's Vessels were pass'd, though they set sail almost at the same time that the Gally put forth; so that when they came near the two old Castles, the Forts never stay'd for a Salute, but to prevent their kindness, saluted them first with two or three great Guns laden with

Ball as well as Powder from both sides of the Channel.

This was signal enough to the Men of War, that they were to pass no farther by fair means. Whereupon they came to an Anchor, and immediately Monsieur d' *Aplemont* the Admiral sent to the *Aga* of the Castles, whose Quarters are generally upon *Asia* side, to demand the reason of his so uncivil Complements to the *French* Fleet. The *Aga* return'd for answer, That he had orders not to let him stir any farther, unless he surrender'd back the Body of Monsieur *Beaujen*, who was his Highnesses the *Sultan's* Slave; and with him likewise the Bodies of three hundred Slaves more which he was carrying away, that had made their escapes from several private persons, their Masters; to which purpose he intended to send his Officers aboard him to make the same search which was usually made of all Merchants Vessels in the Road, that set sail from *Constantinople*. Monsieur d' *Aplemont* gave him to understand by his Interpreter, that he had no Slaves aboard, for that all Men were born free; so that if he should be so adventurous as to send any persons to search his Master's Ships, he would hang them up at the Yards Arm in sight of his Castles; and that as to what concern'd the freedom of his passage, he did not much trouble his thoughts about it. For that if the Courier which he would dispatch to *Adrianople* with his own, if he pleas'd, did not bring him an Order for free passage, he would give notice two days before he weigh'd Anchor, to the end he might have the more time to prepare himself within his Forts against the fury of the *French* Valour and Artillery.

This was an Answer very bold and haughty, considering the place where Monsieur d' *Aplemont* lay,

lay. Nevertheless I verily believe he would have been as good as his word. For during the time that the Messengers were absent, he employ'd his Men in fitting and preparing all things ready, as well for the attack, as for his own defence. But in thirteen days the Messenger return'd, and brought from *Adrianople* express Orders to the *Aga* of the Castles to let the *French* Vessels pass, with all the persons that were aboard. At what time also the *Grand Signor* sent away to the *Caimacan* of *Constantinople* a severe Command to cut off the Head of the *Aga* of the seven Towers, to learn both him and his Successors for the future to be more careful of the Prisoners of that Castle, especially when they were of such great Quality as *Monsieur Beaujen*. These Orders were quickly obey'd; so that the King's Ships weigh'd Anchor the next day, and departed.

In this same part of this Streight it was, that *Xerxes*, enrag'd to see the foaming and tempestuous Waves oppose his passage into *Greece*, caus'd the Sea to be whipp'd, and afterwards in disdain of its Power, joyn'd both the Continents together by a Bridge of Boats, and made the Sea as it were to groan under the weight of the floating Burthen.

However in the same place it was, that soon after the chaf'd Billows fully reveng'd themselves for the injury done them. For breaking the Chains of the Bridge with a violent storm, the Sea was in a short time fill'd with the Ruins, and shatter'd pieces of that laborious piece of Humane Haughtiness. So that *Xerxes* being soon after constrain'd to fly the same way, and finding his vain-glorious Triumph o're the *Hellespont* utterly destroy'd, was enforc'd to betake himself disguis'd to a small Fisherboat to save his life, and rescue himself from
the

the general Massacre of his Army; so hard it was then for him to get a small Skiff to avoid the Chains and Shackles of a victorious Enemy, who but a little before had vaunted of his having shackl'd the Ocean, drank up Rivers, and sail'd over the dry Land, as it were to insult over Nature herself.

Some perhaps may say, that I tarry too long between *Sestos* and *Abydos*, and bid me beware, lest out of a desire to entertain the Reader with such remarkable passages as have renown'd these Parts, I run the risk of *Leander's* misfortune: for he, covetous to converse with his amiable *Hero*, was lost in this narrow Bay, mistaking the steerage of his Arms. In the same manner the satisfaction which I find in tracing over again the Representation of the same Places, and calling to mind the several passages of Antiquity that happen'd there, may be thought to have withdrawn me too far from my Subject. Wherefore I shall leave *Sestos* and *Abydos*, and come now to *Lampsacus*, that lies not far from it. This City is not now in that splendid condition wherein it flourish'd, at what time it was by *Xerxes* appointed to furnish *Themistocles* with Wine for him and his Attendants; being at present no more than a miserable Village, which retains nothing of its Antiquity, but the Hills that environ it, still cover'd with some few Vines, whose Grapes are pleasing, and the Wine which they afford most excellent, but not very plentiful.

Lampsacus.

Magnesia.

Mys.

The City of *Magnesia*, the Metropolis of *Lydia*, which was also allotted to the same *Grecian* Captain, for his provision of Bread, has much better preserv'd its ancient Magnificence, being still very large, fair, rich, and in good Trade. But as for *Mys* in *Ionis*, the third City appointed to *Themistocles*

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Procles for the substantial Food of himself and his Followers, it has been a long time buried in its own Ruins.

On the left hand over against *Lampsacus* stands *Gallipoli*. the City of *Caligula*, corruptly call'd *Gallipoli*. This is a large City, and the Port very convenient and spacious. It appears much above the Sea, and as most of the Sea-Towns of the *Turkish* Empire is peopl'd with *Christians*, *Jews*, and *Turks*, who have every one their Churches, Synagogues, and Mosques, and corresponding very amicably together, maintain themselves and their Families, either by Merchandize, or by their Handicraft Trades.

Nor can I yet quit the *Hellespont*, without adding this farther for the benefit of all Seamen, what they are to observe, and how to steer to avoid the dangers of this passage. Upon the first entrance into this Streight, it behoves you to steer first North and North and by East for the space of about a League to the low Point upon the Eastern shoar a little above the Mouth of *Simois*, which must be avoided by reason of a Sand-bank that stretches toward the West. After which, you must steer Northward, then North-east and by East for about eight Leagues, as far as *Gallipoli*, to the West of which lies a large Bay, where you ride in a safe Road secure from the Northern Winds, in twenty fathom Water. But entering into this Port, you must take care of coming too near the South Coast of *Gallipoli*, by reason of a Bank of Sand, and certain Rocks that lye hid under Water; and for the same reason take the same care to avoid steering too near to the North, and thus *In medio turissimus ibis*; which is a Rule indeed to be observ'd through the whole *Hellespont*.

A Description of the Propontis.

Fig. I. **L** eaving *Gallipoli*, which is the last City seated upon the *Hellespont*, you enter the *Propontis*, call'd the *White Sea*, or Sea of *Marmara*. It is call'd the *Propontis*, as being by nature plac'd before the *Black Sea*, otherwise call'd the *Pontus*. The name of the *White Sea* was given it by way of distinction from the *Pontus Euxinus*, to which the frequent Shipwracks and continual foggy Weather there happening, have bequeath'd it the Denomination of the *Black Sea*; and the Isles of *Marmara*, which lye about nine or ten Leagues up in this Gulph, have given it the name of the Sea of *Marmara*.

The whole circuit of the *Propontis*, which is about a hundred and sixty Leagues, lies enclos'd within the 38th and 41th Degrees of Northern Latitude, and within the 55th and 58th Degrees of Longitude, or thereabout. It may be readily conjectur'd from this Situation, that it lies in a most temperate Climate, which neither admits the bitter freezings of the North, nor is subject to the stifling Southern heats. So that there is not hardly to be seen in any other part of the World, so small a spot of Ground, whereon so many fair Cities have been built, as upon the shoar of this round Receptacle of salt Water. The famous *Cyzicum*, the renown'd *Nice*, the delightful *Apamea*, the charming *Nicomedia*, the unfortunate *Chalcedon*, and several other Cities of great repute, are sufficient Testimonies, that this celebrated part of the World had omitted nothing that might contribute to the Embelishment of her temperate Shoar. All these Cities lye upon the right hand to those Vessels that
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fail from *Gallipoli* to *Constantinople*, while *Europe* on the Lar-board side shews you the Cities of *Rodosto*, the new and ancient *Perinthus* or *Heraclea*, *Selivrea*, *Bevado*, *Grandpont*, and some others not worthy Commendation. And in regard I have seen all these Cities one after another in my several Travels, I shall say something of every one in particular, in the same order as I have nam'd them, and as they are seated to the view of those that go to *Constantinople*.

The ancient City of *Cyzicum*, which is one of *Cyzicum*. the first that appears to the right hand upon the Coast of *Asia*, was famous for the Antiquity of its Foundation, which it derives from the *Argonauts*, near five hundred years before the building of *Rome*; for its situation, which was in a lovely Island joyn'd to the Shoar with two large Bridges; for its lofty Towers and magnificent Buildings, for the most part all of Marble: For three great Arsenals or Magazines carefully kept in repair, and provided continually with plenty of all things necessary for the preservation of the Inhabitants. The first was a Store-house of Arms offensive and defensive. The second, of all sorts of Tools, Household Furniture, and other Necessaries, not only for the Inhabitants, but for all that were subject to the Jurisdiction of the City. And the third contain'd the Granaries for Corn, and other public Provisions for the common benefit. The Liberty also which this City enjoy'd, and which the Inhabitants always resolutely fought to maintain, render'd it no less famous. 'Tis true, they lost it once out of their extream desire to preserve it; at what time not being able to endure the Insolence of the *Romans*, they put some of them in Irons, and caus'd others to be whipp'd; which so incens'd *Augustus*, that he depriv'd them of their Liberty

The Propontis.

Liberty which they held so dear, and which they had acquir'd during the War with the *Mithridates*. But at length that noble Prince (o'recome with the Submissions of the Citizens, who to appease his Anger, finish'd the Temple which before they had began in honour of him, though neglected during their Troubles) restor'd them their former Liberty. In this City it was, that the Emperours *Severus* put *Pescennius Niger* to death, for revolting against him in *Egypt*.

But of all those great advantages which formerly it enjoy'd, there remains nothing now but that of its situation, It is at present joyn'd to the Continent by an *Isthmus* about half a League broad, made out of the Ruins of those two great Bridges which were formerly built over the Sea, and were two flight Shot in length. Upon two sides of the Island, that is to say, to the North and to the East, lie two fair Harbours, now utterly forsaken, as is also the City it self, which has nothing that remains to testifie its ancient Grandeur but prodigious heaps of stately Buildings overturn'd one upon another. Yet among these deplorable Ruins of its ancient Grandeur, there appears upon a pleasant Hill a very fair Amphitheater of an Oval figure, sufficient to contain twelve thousand Spectators. From this Amphitheater, and those other parts of the Hill where you see all that remains of *Cyzicum*, you may discover the two bosoms of Land that compose the Harbours. But all these Buildings are quite abandon'd now by all Human Resort, unless it be of some few Travellers that are curious to behold the Relicks of Antiquity. So that now that place where the confus'd noise of Number, and the din of People of various Trades and Occupations made such a noise, as would not let the roaring of the
Sea

Sea be heard, hears nothing but the mournful cries of Owls and Ravens, and the doleful howlings of solitary Beasts, that shelter themselves in their Nests and Dens among those once stately Fabricks and Monuments of the ambition of the *Cyzicemians*.

As for the City of *Nice*, which the *Turks* call *Nice*. *Isnir*, though it might not be thought perhaps one of the most celebrated Cities in the World for the famous Council of three hundred and eighteen Bishops there held in the year 325, during the Reign and in the presence of the Great *Constantine*, under the Pontificate of *St. Sylvester*; yet may it be so acknowledg'd by reason of its Foundations first laid by *Antigonus* King of *Asia*, Son of *Philip*, who call'd it by his own name *Antigonia*, afterwards call'd *Nicea* by *Lysimachus*, according to the name of his Wife. This City is almost four-square, plac'd upon a little Bosom of the Sea between two Capes, in a fair Plain. About two Leagues to the North-east runs a long row or chain of small Hills abounding in Wood, Wine, Fruits, and Fountains. The Walls of it are about eight Miles in circuit, defended with large Towers for the most part round, containing several Rooms. They were formerly surrounded with a Terrass, like the Walls of some of the Cities in *France*; but the *Turks* taking no care to repair them, they are now tumbl'd down, and fall'n to decay in several places. The City is large, beautifi'd with very fair Streets, and several Relicks of Antiquity, as well *Christian* as *Pagan*; among the rest with a stately Gate to the South-west, built all of Marble like a Triumphal Arch, adorn'd with several Figures, which the *Turks* hav'd defac'd, and several Inscriptions as well *Greek* as *Latin*. There are also to be seen several very

curious pieces of Antiquity, as well in the City as in the Parts adjoyning, of which I took several Draughts; but having lost them, together with others, and all the Money which I then had, through the unlucky accident of our Caravan's meeting with the *Arabs*, as we travell'd from this City to *Aleppo*; I must beg the favour of the Reader to be content to share in my Misfortunes and my Losses. At present there are not above ten thousand Inhabitants in *Nicea*, counting as well the *Christian Greeks*, as *Jews* and *Turks*. They live altogether upon the Trade which they drive in their Corn, Fruits, Cottons, Linnen, and other Commodities which they carry to *Constantinople*, from whence it is not distant by Sea above fifty Leagues, or sixscore Miles by Land.

Apamea.

Among all the great number of Cities which have born the name of *Apamea*, that which the *Turks* now call *Montagniac* is one, unless there be any that can make it out to be the City of *Nicopolis*. But if we may rather believe the ancient Inscriptions which are to be found upon the places, then we may conclude that *Montagniac* is no other than *Apamea*. Monsieur *Vaillant*, a person famous in the search of Antiquity, and whose company I had the happiness to enjoy in this City, found a very fair Inscription upon a piece of square Marble, whereon the name of *Apamea* was engraven. True it is, that this Inscription might have been brought from some neighbouring place. However, if *Montagniac* be not *Apamea*, most certainly 'tis not far from the place where *Apamea* stood. And therefore having nothing more of certainty my self, I shall leave the farther discussion of this Dispute to the forementioned famous Traveller, in those Relations which he gives us hopes will be made public, and where we
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may likewise expect this Inscription among the rest.

The Situation of this little City is most pleasing, The Bay upon the Shore of which it is built, is called *Sinus Cicus*, from the Ancient City of *Cium*, of which the Ruins are yet to be seen; but now it bears no other name than that of *Montagniac*; by means whereof this City drives a vast Trade with *Constantinople*, in regard that the shortness of the way between it and *Bursa*, draws to it almost all the Traffick of that great City and of almost all *Bithynia*, of which *Bursa* is the *Metropolis*. From *Montagniac* to *Bursa*, *Brusa*, *Brousa*, or *Bursia*, (for it is called by all these names) it is but five Leagues Journey through a very pleasant Country, and passably well manured. There are in *Montagniac* about five or six thousand Inhabitants, *Greeks*, *Turks* and *Jews*, who are all Merchants, and live by the Traffick of their Commodities. The Country adjoyning to this City is very Fertile in all sorts of Fruits which are carried to the Markets of *Constantinople*.

It is a difficult thing to find a Situation more *Nicomedia* advantageous than that of *Nicomedia*. Certainly *Nicomedia* next to that of *Constantinople*, it claims the pre-eminence in that respect above all other Cities. For it is seated at the bottom of a Bay which bears its name, and covers the descent of a small Hill replenished with fruit Trees Vines and Corn. A great number of Gardens belong to it, where grow most excellent Fruits, and among the rest *Melons*, which are nothing inferiour to those of *Cashan* in *Persia*, that are esteemed the best in the World. The Curious Traveller also who is desirous to have a Stock of Fair Inscriptions, may easily satisfy his Curiosity in this City of *Nicomedia*.

media. For there are hardly any of the Streets or Church Yards, where he may not find some Fragments, and sometimes such as are intire, both in *Greek* and *Latin*: And it is as true, that this City has been always in high Repute, ever since it was enlarged by *Nicomede*, King of *Bithynia*, who gave it the name of *Nicomedia*, instead of that of *Olbia*, from the Nymph *Olbia*, who first laid the Foundations of it. Here it was that *Hannibal*, after all his defeats, fled for Refuge to *Prusias*, King of *Bithynia*; and where at length, that unfortunate Captain, fearing to be surrender'd up into the hands of the *Carthaginians*, whom he had ruin'd by his ill Luck, or of the *Romans* who had sent to demand him from *Prusias*, ended his days by Poison, which he always carried in the beazil of a Ring.

This City was one of the first that embrac'd the Christian Faith, for which Reason the great number of Holy Martyrs that there generously suffered several sorts of Deaths in defence of the Truth, have rendred it the more Illustrious. *St. Barba* was one of that happy number, and of the same place; as also *St. Adrian*, *St. Pantaleon*, *St. Gorgon*, whose Body we have in *France*, being brought from *Rome* by one of the *Nephews* of *Pepin*, in the Year, 763. Near to this City it was also, that the Great *Constantine*, being sixty six Years of Age, died of a Fever in the Year, 340. Some Authors report, that this Emperour being fallen into the Heresy of the *Arians*, which was condemned in his presence by the Council of *Nice*, resolved to be rebaptized in the River of *Jordan*; to which purpose being upon his Journey from *Constantinople*, he fell sick at *Nicomedia*, where *Eusebius* the Bishop being infected with *Arianism*, rebaptized him into the *Arian* Opinion. The

The Bay of *Nicomedia*, is not above half a League in breadth, but in length much more; On both sides of which runs a Ridge of small Hills, which accompanying all along the windings and turnings of the Bay, render the Passage by Water one of the most pleasant Recreations that can be desired. This City which the *Turks* call *Ismir*, is very large and well peopled, containing above thirty thousand Inhabitants, consisting of *Greeks*, *Jews* and *Turks*; several *Greek Churches* and Fair *Mosques*, many *Caravansera's* or *Inns*, and several *Bazars* or Market places. The Trade of the Town consists in Silks, Cottons, Wooll, Linnen, Fruits, Pot-making, Glass-houses, and other Commodities, which render it a place of great Traffick. The most part of the great *Saiques*, *Kaiques*, and other vessels belonging to the Merchants of *Constantinople* are built at *Nicomedia*. But I must needs say their building for the Sea, is very little better than their Architecture by Land. For though their Vessels are built very large and Roomy, yet are they but ill Saylor's, and therefore easily taken. While I happened to be there, they were building two *Saiques*, that were three Years before they were fitted. Which being done, they were carried to *Constantinople*, to take in their Lading, and make their first Voyage. Their bulk astonished the *Constantinopolitans*, seeing them so high built and so large, there being no vessel in the Haven that appeared other than little Barks to them. Presently they were moor'd in the Port of *Cour-chiou*, the Magazine of this Place, with their Heads turned toward *Mecca*. Then came the *Iman*, or Priest of that Quarter, as it were to consecrate the two new Vessels, or rather to charm them by the Vertue of their accustomed Prayers

against the misfortunes of Shipwrack and Piracy. Being thus enchanted, they were laden; being laden, they were again blessed by the *Iman* with a Tun of Benedictions and good wishes of a happy and prosperous Voyage, and then set Sail for the Coast of *Egypt*; but they were no sooner passed the *Dardanells*, and entered the *Archipelago*, when a *Corsaire* of *Malta* made bold to shorten their Voyage, and to carry away the two Wonders of *Constantinople*, Lading, Benedictions and all, to his own Port.

To the West of *Nicomedia*, on the North side of the Gulph, there rises a Spring of Mineral water, to my thinking chiefly partaking of Alum, of which the *Turks* and *Greeks* relate wonders. There is great resort to it from all Parts, for they believe there is no distemper under the Sun which it does not cure. For my own part, the only Curiosity of going to see it, had like to have cost me my Eyes. It Issues from a Rock at the foot of a little Hill, from whence gliding along toward the Bay, together with some other small streams, it waters a flat kind of *Green* full of weeds and rushes; which is all Marshie in the Winter, but was dry when I went over it. Here it was that walking over these Rushes, two Wasps whose peace I had disturbed, in revenge made presently to my Eyes and very angrily stung me under the Brows. The pain that I felt was extream, and the swelling so great that I could not open my Eyes in a Quarter of an hour, so that if I had not had the good fortune to have had Montieur *Vaillant* (as skilful in Physick as Antiquity) in my Company, I know not whether I might not rather have been put to have groped my way back to *Constantinople*, than hoped to have seen *Persia*.
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But he was so happy as immediately to find out a certain Herb, with the juice of which mixed with water, after he had well washed my Eyes, he soon asswaged the pain, so that I went forward and took a view of that same Celebrated *Agiasma*, or Holy Fountain. A little farther Westward, on the Southside of the Bay, appears a little Langet of dry Land, just like a great Heap of Earth, not above six Fathom in Breadth, and about half a quarter of a League in length. At the farther end of which, toward the Land side, stands a *Mosquee*, of which the *Turks* tell a pleasant Miracle. It happened, say they, that upon a certain Festival among the *Turks*, a certain *Dervich*, or *Mahometan* Monk, who lived on the other side of the Bay to the North, according to his Custom prepared himself very early to perform his Devotions, and say his usual *Mattins* at the forementioned *Mosquee*. But the night before, a Storm having robbed him of his little Boat and carried it quite away, and so not knowing how to get over the Bay, he prayed to God to inspire him what to do in his sad Condition. Well, his Prayer was heard, and thereupon *Melek Gebrail*, or the Angel *Gabriel*, fails not to attend him; who bids him go to the Sea shore and fill the Lappet of his Coat with as much sand as it would hold, which being done, he bid him cast the sand before him as he went, and it should presently harden into a path for him to walk upon the Water. The good *Hermit* followed the Angels wholesome advice, but whether he had not taken sand enough, or whether he did not strow enough upon the yielding waves, his Causey sank behind him, nor could he go forward, for that he had spent all his sand. In this Extremity the *Dervich* fell again

to his Prayers and his Tears, which were so prevalent, that *Mahomet* himself then took notice of him, and observing to what danger the holy *Mussel-man* had exposed himself, that he might perform his devotions at the *Mosquee*, obtained of God to advance a Langet of dry Land as far as where the *Dervich* stood, on purpose to take him up, and to afford him a safe passage to the *Mosquee*. Since which time this Langet of Land has remained as it stands to perpetuate the memory of this Miracle.

Sailing out of the Gulph of *Nicomedia*, you enter into the Sea of *Chalcedon*, in the midd'lt of which little Sea, not above ten Leagues in Circumference, you meet with a great Watch-Tower, erected at the end of a Promontory, not far distant from *Chalcedon* it self. Upon which Promontory also stands a House of Pleasure belonging to the Grand *Signor*, known by the Name of *Fanari-Kiosk*. This word *Kiosk* in the *Turkish* Language signifies a covered Gallery. For that as well this same *Kiosk* here mentioned, as also all the rest that are to be seen in *Turky*, are only built of several Pillars erected upon a Square, supporting Galleries that run from side to side, and are covered with a large low Roof in the manner of a Pavilion.

The Situation of this *Kiosk* is very delectable, as being placed in the midst, and in the highest part of a most beautiful Garden, the most regularly planted of any that are to be seen in *Turky*; the Alleys being streight, the Trees planted at an equal distance, with several Beds and Borders of Flowers Artificially drawn forth. (Whereas all the other Gardens belonging to the Grand *Signor*, are only a Confusion of Trees growing as they were

were planted, without any Order or neatness, like so many petty Wildernesses.) All these Alleys lead to the *Kiosc*, which every way delights the Eye with a pleasing Prospect. For from hence you may behold the greatest part of the City of *Constantinople*, the Grand *Serraglio*, and *Galata*, which lyes to the West of this Garden, at the distance of about a good League. The Haven and City of *Chalcedon* lyes upon the right hand to the Northwest; the Islands of the *Princes*, and the *Propontis* face it to the Southeast; the Entry of the Gulph of *Nicomedia* appears upon the left hand to the South; and the lovely Fields of *Bithynia*, (upon the farthest Extent of which this beautiful Structure presents it self to view,) spread themselves from the back part of it beyond the reach of sight.

The Charming Situation whereof invited *Sultan Solymán* the Second to erect a Palace of Pleasure in this place, that here he might with more freedom enjoy his Amours, and wanton away his hours of leisure with his *Sultaneesses*. In the midst of this Structure, a fair ascent leads ye into a beautiful *Sopha*, or Room of State, richly furnished with Quilts, Carpets, and Cushions of high value, and encompassed with Balisters Embellish'd with *Moreasco* Work. This *Sopha* is four square, and placed almost in the middle of a large Concavity of the same Form, wherein are several Artificial Water-works continually supplied with water, sufficient to bath in. This Potent *Monarch*, no less addicted to his Amorous Enjoyments, than to the love of Martial Atchievements, was careful to adorn this Structure with all the gay embellishments, that *Mahometan* Architecture could invent, to consummate as well his own, as the divertise-

ments of the *Sultaneſſes* whom he beſt loved. Taking delight frequently to retire in their Company from his *Serraglio* at *Constantinople* to this place, as not being above a League from thence, where being arrived he gave himſelf up to enjoy with more ſecreſie and leſs trouble, the Satisfaction of thoſe pleaſures which an inordinate Paſſion could provoke him to, in a place ſo well accommodated for his wanton purpoſes.

The watch Tower adjoyning to this *Kioſc* is of great benefit to ſuch Veſſels as Sail by night to *Constantinople*, of which there are a great Number; or to ſuch as come to an Anchor near to *Chalcedon*, which does not happen ſo frequently.

Chalcedon.

The Haven as alſo the City of *Chalcedon* are neither much frequented, unleſs it be by ſome *Barks* and *Saics* which go to *Constantinople* to fetch Proviſions that are wanting here. Formerly this City was one of the moſt Famous that ſtood upon the *Propontis*. And it is ſaid that one *Chalcedon* a Shepherd, and Son of *Saturn*, firſt began to build ſome certain Cottages upon the Banks of a ſmall River that watered the adjoyning Meadows, to which he gave his own name. A long time after the Inhabitants of *Chalcis* in the Iſland of *Eubœa*, now called the *Negropont*, ſent a Collony thither, continuing the name which before it had, as being not much different from the Name of their own City. The *Alegarcans*, not far from the Corinthian *Iſthmus*, did the like about the Year of the World 3290. But in regard that both the one and the other, by their choice of *Chalcedon*, had overſeen that noble Situation which ſhewed it ſelf over againſt them, where now *Constantinople* ſtands, therefore it was that the Oracle of *Delphos* adjudged

judged them both to be blind, and that *Megabizus*, the *Persian*, and all that have come after him, have still to this day confirm'd the Sentence of the Oracle. For my part, I cannot but wonder that among so many that have called them *Blind*, there is not one who has called them *Fools*. *Arrian*, the Historian and their Neighbour, as being born in the City of *Nicomedia*, relates, that those People having for some time neglected the Worship of a Certain Deity, to which their Ancestors had Erected a Temple, were visited with a noysome and shameful disease. For which not finding any other remedy, they thought the readiest way to preserve the rest of the Body, would be to cut off the part infected, though of never so great use to the whole. This incens'd Deity was certainly *Venus*, who had a most beautiful Temple in *Chalcedon*, and the Distemper no doubt was one of those, of which she is generally the Primary cause. The disease was doubtless very irksome, and the remedy much worse, and doubtless it was their great misfortune, that they had not so much as one of our Empericks to Plaster their Walls, as they do here at *London*, with their Infallible Veneral Cures; for surely he would have been the most acceptable person in the World to the *Chalcedonian* Ladies, who bemoaned their Widowhoods, while yet their Husbands were alive.

However at present there remain no footsteps either of this Temple of *Venus*, or of that of *Apollo*, which one *Cocconas* rendered Famous by the Oracles, which (by flight of Invention) he made the *bright-hair'd Deity* deliver there as well as at *Delphos*. This *Cocconas* envying the Cities of *Delphos* in *Phocis*, *Claros* in *Ionia*, and *Delos* in the *Egean* Sea, which were become so renowned
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and wealthy by means of the Oracles of *Apollo*, bethought himself at length of a way to bring the Fortune-Telling God to his City, and to make him speak in his Temple. To that intent he obtain'd to be elected one of *Apollo's* Priests, and in a short time having got the knack of wrapping up his Answers in Ambiguous Terms, he so raised the Fame of *Chalcedonian Apollo*, that he gain'd the Resort of all *Thrace*, *Bithynia*, *Phrygia*, and all the neighbouring Provinces.

But neither these Temples of *Pagan* Antiquity, nor those of the Primitive Church, are now any more to be seen. The Ruin'd City is now contented only with a small part of a Church formerly Dedicated to St. *Euphemia*, whither those few *Greeks* that live in the City resort to perform their Religious Duties. And in this Church it was that the fourth General and œcumenical Council was held. As for any other pieces of Antiquity, there are only some few Tombs, and short Inscriptions, and the fair Reliques of a subterranean *Aqueduct*. The Haven is now no longer chain'd as formerly to guard the Entrance; and yet though it lies open thus to all, not one jot for that the more frequented. In short *Chalcedon*, to which *Chrysopolis* or *Galata* in former times was only a Haven for its Gallies, and a Magazin for the Public Stores, retains at present nothing of its Illustrious Antiquity, but the Name, being only a miserable Village containing about a Thousand or twelve Hundred Houses, surrounded with heaps of Ancient Ruins, and Monuments of Destruction. The *Persians*, *Goths*, *Saracens*, and *Turks*, have all successively contributed to it's overthrow, it having felt the fatal effects of all their Cruelties, and the too near Neighbourhood of *Constantinople* has

has been a Potent Obstacle to its Recovery. The Eastern *Emperours*, who always since the time of *Constantine* the Great made *Constantinople* the Seat of the Empire, made it their business to advance the Splendor of that City with the Spoils as well of her Neighbours as her Enemies. Of which number the Emperor *Valens* was one, who alone wasted *Chalcedon* more than all her other Enemies. He threw down all her Walls, which were built of fair large Stones, and a small matter would have urg'd him entirely to have rased it, for that she had harbour'd his Enemy *Procopius*, and was suspected to have strongly favoured his Party. The Great *Aquaduct* also at *Constantinople*, adjoyning to the *Solimanie*, and the best part of that *Mosquee*, was Erected out of the Ruins of this unfortunate City.

But this Road which I have described is never much regarded in going to *Constantinople*; for all Vessels leave the beautiful Shores of *Bithynia* upon the right hand, and keep Coasting for the most part upon the shoar of *Thrace*.

So then leaving the *Hellepont*, the first City *Rodosto* you meet with is *Rodosto*. A City well seated at the bottom of a small Bay, which gives it the Convenience of an indifferent good Harbour. It is well peopled with about fifteen thousand Inhabitants. The Trade which it drives with all *Thrace*, the *Propontis*, and over all the *Black Sea*, causes it to be more frequented than any other City upon that Coast, it is adorn'd with three or four large *Mosques*, and several other lesser ones, besides that the *Greeks* have also some Churches in it, and the *Jews* two *Synagogues*. It lies stretched out in length upon the Sea shoar, which brings it it's chiefest Commerce, being surrounded to the Landward

ward with several Gardens replenish'd with store of good fruit; though for their way of manuring and ordering their Ground, it seems not to be much better there, than in any other part of *Turkey*; the *Mahometans* being as little skill'd in Gardening as in Architecture. For though they have a great number of persons that call themselves *Bostangis* or *Gardiners* they are much more beholding to Nature for producing the Fruit, than to Art for Cultivating or dressing either Plants or Trees.

They sow great store of Cotton, Cucumbers, ordinary Melons, water Melons, and such kind of cooling Fruits, which are not however so kindly, as they that grow about *Nicomedia*.

Perin-
thus.

Leaving the little Bay of *Rodofto*, you meet with upon the left hand the Ancient City of *Perinthus*. This is almost the fortieth City in number that has born the Name of *Heraclea*: and if among all the misfortunes that have befallen it, it had not still preserv'd its name, you would hardly believe, beholding the deplorable Condition to which it is reduced, that what remains could be the Ruins of that once so loudly Celebrated *Perinthus*, which formerly gave Laws to the Proud *Byzantium* it self, under whose Tyranny it now so heavily groans.

This City is Seated in 42 degrees 25 min. of Northern Latitude, round a Promontory somewhat ascending, which on each side makes two indifferent good Harbours; of which, that which lies to the North-East, is the biggest and most secure, and consequently most frequented. But in regard there is no care taken to cleanse it, and for that the *Turks* suffer it to be insensibly fill'd up with the Rubbish that falls continually from the ruinous buildings, of which there are several close
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adjoyning to the shoar, the Haven is now very much impair'd, and capable of receiving only Ordinary Barks and *Turkish Saicks*, of small Burden; whereas in the Reign of the Emperor *Severus*, and long before and after his Time, it afforded Commodious and safe Harbour to Royal Navies, and Ships of the greatest burthen then Built.

The Haven it self is almost Circular, and much resembling the Form of a Horseshoe, affording a most pleasing Prospect, though not altogether so delightful, as that which extends it self from the Promontory upon the left hand. From the upper part of this Promontory you discover the two Havens belonging to *Heraclea*, between which it swells up into a fair ascent, and the Sea of *Marmora*, which lies directly before it and the whole City; and besides, the beautiful Fields which environ it, contribute very much to the advantage of its Situation. And certainly upon this place it was that the noble *Amphitheater* of *Heraclea* was erected, which in the Records of *Antiquity* has obtained the Renown of being one of the seven Wonders of the World. Some Ruins of it still remain, and among the rest several Vaults or Cellars full of water which is extreamly fresh and clear, that now supply the want of Cisterns. From these *Reservatories* it was without all question that the water was conveyed through different Pipes, to the several Apartments of the *Amphitheater*, where they had occasion.

Neither was this the only considerable Structure in *Heraclea*. For besides the stately Temples, the most delicate Bathing places, and other public Buildings, there were also several Statues, pieces of rare and Exquisite Workmanship, erected in the several Streets, in remembrance of those who had

had been any way beneficial to the Commonwealth. The Statues themselves are now unhappily broken to pieces, through the Barbarity of succeeding Ages. But their *Pedestals*, together with the Inscriptions still to be Read, plainly demonstrate the high gratitude of the *Perinthians* toward their Benefactors. Which as it confirms the Generosity of the Ancient *Heracleotes*, so may we thence conclude *Heraclea* and *Perinthus* to be the same. The *Greek* and *Latin* Inscriptions in several parts of the City yet undefaced, and the apparent Reliques of Antiquity still extant, confirm that of the Poet,

—————*qua magna Perinthus*
Ante fuit, priscum mutavit Heraclea nomen.

—————*Which Great Perinthus was before,*
But Heraclea now has chang'd the Name of yore.

There is hardly a street which does not shew some Testimony of this Truth; in regard that many of those Engraven Monuments are now made use of for Steps to the common Habitations of the Citizens. But the most remarkable Inscription now to be seen in *Heraclea*, remains upon a Stone that is Mortased into the wall of the Great Church adjoining to the Street which leads to *Adrianople*. The words are in *Greek*, and Dedicated to the good Fortune of the Emperor *Severus*. For he it was that to be reveng'd upon the City of *Byzantium*, for taking the part of *Pescennius Niger*, subdued it, and annexed it to the Territories of the *Perinthian* Commonwealth, whose Rival for Dominion she had formerly been.

There

There is also another Inscription near to the same Church, in the House of the Metropolitan, dedicated to the good Fortune of the Emperor *Trajan*, the Son of *Nerva*.

The Metropolitans House adjoyns to the Church, to which he goes under a Covert. In this same Passage, which also serves for a *Portico* to the said Church, is to be seen the Tomb of an *English* Gentleman, who going to *Constantinople*, fell sick of the Pestilence in the Island of *Tenedos*, and died before he could arrive at *Heraclea*, where he was Interred in the Year 1627. as appears by the *Greek* and *Latin* Epitaph upon his Tomb. There is no question to be made, but that the *Bishop* and the *Cadi* shar'd the best part of that unfortunate Gentlemans *Viaticum*, to obtain the favour of being Interred in a place so secure as the Entry into the Church, a place the most Honourable and decent in those parts, in regard that neither the *Greeks* nor any of the Eastern Christians bury their dead in Churches.

This Cathedral Church of *Heraclea* is one of the fairest in all *Greece*. When I say one of the fairest Churches of *Greece*, it is not to be imagin'd that I extol it for a Pompous piece of Architecture. Only this it is that makes it so remarkable, that it is a great pile wrought out of a large Pane of one part of the Wall of the City and the Remains of an Ancient Building, which seems to have been some Tower, over which they have raised a handsome Roof that covers the Edifice. The inside is fair and decent, and much better ordered than the Church belonging to the *Patriarch* of *Constantinople*. There are also several other Churches in *Heraclea*, but not in so good repair as this, which is a kind of Cathedral, and indeed the one half of them
are

are altogether deserted and utterly forsaken. When I came to *Heraclea*, I ask'd whether it were Holyday, finding so many of the Shops shut up in several streets. But they told me, they were the Houses of a great many rich *Heracleotes*, who were lately dead of the Plague; or else of such as had forsaken their Houses and their Country some Years before, unable to endure the Tyranny of the *Turks*, who continually vexed them with new Impositions; adding farther, that if the *Turks* did not relax their Cruelty, there would not in a short time be one *Greek* Inhabitant left in *Heraclea*. In regard that since the late severe prohibitions against Wine over all *Turkey*, the poor *Greeks* had not where withal to make money to pay their *Karache* or *Tribute*, which they are oblig'd to have ready upon demand.

Nor is the Condition of all the other Cities of *Turkey* much different from this, as being all very thinly inhabited; for besides that the Contagion, which always ravages in one part or other of the *Ottoman* Empire, sweeps away vast Numbers daily of the Grand *Signor's* Subjects, the Politicks of that Prince are not so clear-witted as to apprehend, that *Polygamie*, which he and his Laws allow, is not sufficient to replenish an Empire, so vast as his, with People. A little more Humanity and less Tyranny would be much more conducing to that purpose, than all the Variety of Women in his *Serraglio*, and which his *Basha's* and other Subjects also maintain. But they are so far from Humanity and Moderation, that upon the least failor of exacted Tribute, there is no more than a word and a blow: Cudgels, Chains and Imprisonment, are the only kindnesses they must expect who are not prepared to satisfy the Collector's demand.

demand. More than this, the *Mahometans* are so wedded to their opinion concerning Predestination, that it will not permit them to erect Hospitals or Alms-houses either for the Cure of the sick, or any other public places where the Infected, or such as come from Infected places, are usually oblig'd in other Countries to keep their *Quarantaines*, before they are admitted to Trade in public. On the other side, with them, a person no sooner dyes of the Plague, but they presently carry his Cloaths and Goods to the Market, where he that wants, purchases what he has occasion for, and many times loses his life e're he has had the pleasure to enjoy his Bargain: Which though it be a misfortune that frequently happens to several, yet the *Turks* never take any notice of it. And as for the poor *Greeks*, though they are sufficiently sensible of the mischief, yet the sottish Religion of their Masters will not permit them any other kindness than to perish with them.

The present Trade of *Heraclea* is not very great; nor are the Vessels which visit their Haven any other for the most part, than such as are driven in by stress of weather; as happen'd to the Ship wherein I was a Passenger, which was constrained to put into Harbour, by a furious Wind full North. But for such as come to take in their Lading there, they are but few; and yet they have plenty of Cotton, Olives, dry and green Fruits, Hides and Wool. I arriv'd at *Heraclea* just at the time when they gather'd their Cotton, which made me curious to see in what manner they did it. It is well known that Cotton is the product of a Seed black without and white within, about the bigness of a little Pea. This they Sow in *June*, that it may come to perfection in *September*, or *October* at farthest. In

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which

which time the plant grows up generally as high as an ordinary Shrub, bearing a leaf not much unlike that of Plantain. But whether it grow much or little, it bears always several Cods full of Cotton, in the midst of which lyes the seed. Now when these Cods are fully ripe, they open like an *E-mony* flower, and discover the Cotton enclosed, which is separated from the Seed by two little Rollers like those of a Gravers Printing Press, between which the Cotton passes, leaving the Seed behind.

This City has been Honoured by the death of several Martyrs, liberal of their blood in defence of the Christian faith. Of which number were St. *Felix, Clement, and Philemon.*

Between *Heraclea* and *Constantinople*, there is at present nothing remarkable; only three or four Villages discover themselves upon the Coast of *Thrace*, which might formerly perhaps have been places of note, as seems to appear by their heaps of Ruin'd Houses. But at this time, were *Seliurea, Beviados, Grand Pont, and Sancto Stephano*, all put together, they would not make an ordinary Town. So that I shall say little more of this coast of *Thrace*; only since I have made mention of *Grand Pont*, I cannot pass by a generous Action of Monsieur *Vaillant*, Physician and Antiquarie to the King of *France*.

We embark'd together at *Smirna* for *Constantinople*, in a Turkish *Saick*, that stopp'd to unlade part of her Goods at *Grand-pont*, which the *Turks* call *Boujouc Tchefsmege*, or *Boujouc Kupri*. During the time that the Vessel stay'd in the Harbour, Monsieur *Vaillant* went ashore, to see what pieces of Antiquity he could discover: And passing along through one of the publick streets, he saw a young *Venetian*, chain'd like a fugitive slave, to the end, that his Master might come and have him again upon claim,

claim, or if he had no Master, that then they who had stopp'd him might make their best advantage of him. This *Venetian* had been made a slave during the War of *Candy*, and sold to a *Turk* in the Country, by whom, as he afterwards confessed, he had not been ill us'd. But notwithstanding his Patrons mildness, that natural desire of Liberty, and to return to his Native Country, which is fixed in all men, had over perswaded him to seek out all the ways imaginable to free himself. Thereupon hearing of a new *Venetian* Embassador that was upon his way to *Constantinople*, he resolv'd to lay hold of an opportunity that seem'd to promise him so fairly. And indeed the success of his first attempts were answerable to his wishes. For his Master, conscious of the kindness and affection which he had shew'd him all along, had not the least mistrust of him; and with that confidence sent him with a Letter to *Adrianople*, which was about two days Journey from his House. The *Venetian* was so just as to carry his Masters Letter to *Adrianople*, but for the answer his Master might fetch it himself. For he had a farther journey to go, which was to *Constantinople*, whither he made all the hast he could, and by the privatest Roads, and the most by-ways he could find out. Nevertheless he could not Travel with that secrecie, but that at length he was stopp'd. For it is the custom in *Turkie*, to stop as a fugitive slave, any person that Travells alone iⁿ the Country, or comes to any Village without Company, and not to let him pass if he cannot produce a Letter from his Master to justify his being sent, or that he has given him his Liberty. Neither of which the *Venetian* had to shew that were real, and which to counterfeit in *Turkie* is a thing extreamly hazardous and dangerous. Thereupon he was apprehended, and chain'd

to a Post in the public street, where he remain'd for three days together ; notwithstanding all the feign'd excuses he could make. The poor *Venetian* was in a thousand doubts, sometimes he feared lest his Master should hear of him, and then he knew the severity of his punishment no less than five hundred drubs with a battoon upon the soles of his feet, with a thousand other hardships, at the discretion of his Patron. Sometimes he was afraid they would sell him to some other Master, that would not be so kind to him as his other Patron had been. But in the midst of these thoughts, the Arrival of Monsieur *Vaillant* prov'd his deliverance. For as soon as the miserable Captive perceiv'd him, he threw himself at Monsieur *Vaillants* feet, imploring his compassion, and to relieve him from the misfortune he was fall'n into, either of being found out again by his former Patron, or sold to a new Master. Thereupon Monsieur *Vaillant* commiserating the lamentable condition of the miserable Captive, demanded him from the hands of those that detain'd him, as one that was a friend to his Master, whom he pretended to know, and call'd by a fictitious name ; and to add the more credit to what he said, he readily paid what money they who put the imbargo upon the *Venetian's* heels demanded, and so carrying his purchase along with him to *Constantinople*, there like a generous Christian gave him his full liberty frankly and freely.

*Isles of
Marmara.*

Having now taken a view of all the *Propontic shoare*, it behoves us to speak something of the Islands that are in the *Propontis* it self ; of which the largest, and those which you first meet with, are the Islands of *Marmara*. They lye to the right, as you leave *Galipoli*, about ten Leagues off in the Sea, steering, if you desire to make them North East and
by

by East. In the Winter some Vessels bear away to the South of these Islands, by reason of the South and South-East Winds that blow hard at that Season; in the Summer they keep the Channel directly for *Constantinople*. These Islands are Four in number, Two large ones, One of a lesser extent, and the Other very small. They lye very near one another, and are well peopl'd. The biggest of these Islands which is the most Northerly, is about twelve Leagues in circumference, having for its chief City *Marmara*, from whence it derives its name, together with several other Villages, and among the rest *Galioni* and *Craſtio*, with some few Convents and Hermitages, inhabited by *Caloyers* or Religious *Greeks*, who pass their time with great content in those quiet Retirements.

The largest next to *Marmara*, lying to the East is call'd *Avezia*, containing one Borough of the same name, and two Villages, *Aloni* and *Arabkioi*, or the Villages of the *Arabians*. The third Island, not so large as either of the former, is call'd *Contalli*, containing also a Borough of the same name; and the fourth, which is the smallest of all, by the name of *Gadaro*, is not however without several pleasant Habitations, and some few Religious houses of the *Caloyers*. These four Islands are seated on a good Climate, lying in 38 degrees and some 35 minutes of Northern Latitude, to the South-East of *Heraclea*, abounding in Corn, Wine, Fruit, Pasturage, and Cattel, besides the convenience of excellent Fishing, of which the Inhabitants however make little other advantage than for their own use, in regard that *Constantinople*, and all the other Cities seated upon the *Propontis*, are sufficiently stor'd by their own Inhabitants, so that they have no occasion to be beholding to their Neighbours.

They who are bound from these Islands to *Constantinople*, must steer their course North, and the contrary from *Constantinople* to *Marmara*. I have Sail'd it in less than Twelve Hours with a good Wind, though it be reckoned about Forty Leagues.

*Iles of the
Princes.*

At the extremity of the *Propontis*, before you bear up to *Constantinople*, you meet with a little cluster of Islands, which the *Turks* call *Papa Adasi*; the *Greeks*, *Papa donisia*, or the *Iles of the Monks*; the *Europeans*, the *Islands of the Pope*, or the *Islands of the Princes*. These Islands would be most pleasing Summer Retirements, and Spring-Gardens for evening Recreations, were they in the hands of the *Christians*, or they Masters of *Constantinople*; every one would there desire to have his Country Habitation. For they lye not above three or four Leagues from *Constantinople*, which is not above an hour and a half or two hours sail at the most. The *Europeans* who live in *Constantinople*, as also those of *Pera*, and the other *Greeks*, make these Islands, generally the *Randevouzes* for their Recreation. But yet such is their unhappiness to be so near Neighbours to *Constantinople*, that that which otherwise might prove to their advantage, becomes the cause of their misfortune. For lying at so small distance from the Metropolis, when any of the *Janizaries*, or Drunken *Turks*, have a mind to divert themselves, they retire to these Islands, to the end they may have the more liberty to troul about their Cups, without being taken notice of. For though the *Turks* rarely drink Wine, yet they love to take their full swinge when they can get a private convenience, not believing they have so much as tasted it, unless they can feel the effects of it in their heads or their Stomachs three days after. To this purpose
away

away they go to these Islands, inhabited only by Christian *Greeks*, with a design to bouze it about briskly, and when they are got Drunk, they commit all the disorders that their inflam'd heads can devise. They swear at the poor *Greeks*, beat 'em, and seize for their own proper use, (as Lords of the Mannour) whatsoever they have a mind to. 'Tis true they seldom kill any one, because Murder is so strictly and severely punish'd all over *Turkie*, the Murderers being always hang'd in the same place where the Murder is committed: but they break into the poor peoples Gardens, and make more havock of the Vines, Plants and Fruit Trees, than so many Swine, not sparing what ever comes in their way, so that the Poor creatures have no encouragement either to till, plant or sow. Which is the reason that those fertil and delightful Islands lye almost neglected and unmanur'd, like so many barren desarts. Only the *Caloyers* plant about their Religious Houses sufficient for themselves, and to entertain such Travellers as come to visit them; to whom they will also permit the liberty of Eating Flesh in their Convents, so they bring it along with them, though themselves are by their Order confin'd only to the Fruits of the Earth and Fish; of which they have the convenience to make a plentiful Provision.

The *Coloyers* are of the Order of *St. Basil*, as are also those of Mount *Athos*, or the *Holy Mountain*: and indeed all the rest of the *Caloyers* all over *Greece* are under the same Rules, and wear the same Habit: You shall not hear a word among them of Reforming their first Institution. They have not chang'd any thing of their Ancient manner of living or Habit. Their vestments are the same as formerly. They have neither added nor di-

minish'd any thing to make any distinction one from the other; but maugre the desolation of their livelihoods, and the long series of time, they have preserved their Constitutions entire, without suffering any alteration or deviation. They live a very retir'd life, and very poorly; they never eat any flesh; and besides this continual abstinence, they keep four Lents in the year, not reckoning in several other Fasts and Vigils which the *Greek* Church most devoutly observes; in so much that let them be what they will, Secular or Ecclesiastic, Rich or Poor, sick or in health, though never so pressing necessity urge it, they dare not at those times so much as tast either Butter, Fish or Eggs. The *Armenians* also forbid the use of Oyl; nor does any person so much as think of desiring a Dispensation, which indeed would never be granted, unless they could alledge some invincible reason, and then they must also give a very considerable Alms to the Church.

But although the great number of Fasts and Lents which the Eastern Christians, as well as the *Caloyers* observe, causes them to spend three Quarters of the year in a kind of mortifying hunger, yet is not all this their great Devotion any obstruction, but that they can find a way to entertain those that visit them in their Lents, with Ragou's and dainties no less various then delightful to the Appetite: So true is the *Italian* Proverb, *Trovata la Legge trovato l'inganno*. The Law once known, you may easily find away to elude it. For though they give ye no Wine, yet they supply that defect with Strong-waters, Coffee, Sherbet, and other made drinks as pleasing. They that scruple to eat Fish, spread their Tables with Oysters, Periwinkles, and such other kind of Shel-fish, with Pottages, Caveare, Botargo, and other

other compositions made of Eggs and Roes of Fish, much more delightful and pleasing to the Palate, than the Fish themselves, and on which a good Stomach may feed heartily without fear or danger of troublesome Bones; and if the *Armenians* will not admit either Oyl or Butter in their Sauces, yet they make use of Almonds, Pistaches, Nuts and other Fruits, and Kernells bruised in Morters, which being set over a Chafing-dish, supply the want, and are much better than our Butter. In short, they who are most bigotted to the observance of these Lents, make such a confusion of feeding and fasting, that they think it no sin to be munching and exercising their Grinders all day long between meales, provided they abstain from flesh, fish, eggs, butter and oyl.

The Description of Constantinople.

LEaving these Islands, of which I shall say no more, because that others have bestow'd great pains upon them already, you begin to approach near *Constantinople*, which you behold to the left hand; and to coast along by the Walls, which reach from the Castle of the seven Towers to the Point of the *Serraglio*; after which you must steer to the North-East, to double the point of the *Serraglio*, to avoid the continual Current of the Waters of the *Bosphorus*, which fall with a wonderful impetuosity out of the *Black Sea* into the *Propontis*, and which would infallibly cast the Ship upon the *Acropolis*, where the Point of the *Serraglio* stands. You

Fig. II.

You then leave the *Serraglio* upon the left hand, and the Vessel Sayling upon *Scutari* side, passes very near a Rock, upon which is built a four-square Tower, environ'd with a Wall of the same form, well provided with great Guns. The *Turks* call this Castle, or rather Tower, *Khes-Calasi*, or the Virgin's Castle; the *Europeans*, though without any ground, *Leanders* Tower. In regard it does not stand in that part where *Leander* went to exercise his Armes for the sake of his Mistress *Hero*, which was between the *Dardanells*, as hath been said already.

This is certainly that part of the Universe above all others, where the eye most deliciously feeds it self with a prospect every way delightful. There is nothing can be beheld, nor conceiv'd more charming to the sight, than this approach to *Constantinople*. For my own part, when I arriv'd there the first time, methought I was entring into an Inchanted Island. I found my self in the midst of three great Arms of the Sea, of which the one flows from the North-East, the other lyes toward the North-West, and the third, to which both those contribute their waters, discharges it self into the round Receptacle of the *Propontis*. These three great Arms of the Sea, as far as you can see, employ their Waves on both sides, to wash the shoars of several parcells of Land, insensibly rising into a great number of Hills cover'd with Houses of pleasure, Gardens and *Kiosks*. And the nearer these three great Arms of the Sea waft ye to the City, the more increases the infinite number of Houses. They appear all together one above another, in form of an Amphitheater, so that they all afford the benefit of a most beautiful Prospect.

In the midst of those houses, variously Painted appears an incredible number of Domo's, Cupola's, Steeples and Towers, much higher than the ordinary Buildings. All those *Domo's* are cover'd with Lead, as also the Steeples, the Spires of which are Gilded: And the verdure of the Cypress and other Trees, abounding in a prodigious number of Gardens, contribute infinitely to the pleasing confusion of various colours that charm the eyes of all that approach near to the City. The multitude of Vessels that make as it were a Crown round about the Port, without encumbring the middle, appears like a spacious Circle of lofty Trees, depriv'd of their Leaves on purpose because they should not hide those beautiful Objects that lye behind them. And the vast number of *Kaicks*, Gondola's and little Boats, which is said to amount to above Sixteen Thousand, which are continually in motion from all parts, some under Sail, some Row'd with Oars, for the convenience of the Inhabitants, seems to represent to the Spectators of so lovely an Amphitheater, the continual diversifement of a Naval Combat. In short, when you are in the middle of the Harbour of this great City, which way soever you turn your eye, you cannot but admire how favourable Nature has been to it, in making choice of whatsoever she thought might conduce to the Glory of its situation.

Seeing then it has such great advantages, and those peculiar to it self, we need not wonder that *Constantine* the Great, so easily quitted the delights of *Rome*, and Transported the Seat of his Empire to *Byzantium*, and that he call'd it by his own name; nor indeed is there any other City so proper to command the Universe. With one glance of her eye she beholds the two most lovely parts of the whole,
and

and in less than a quarter of an hour can send her Orders from the one part of the World where she is seated, to the other. Which therefore seems to make so near an approach to her lofty Towers on purpose to receive her Commands, and submit to her Obedience. So that had Art and Nature consulted together, to form a Place where Beauty and Plenty should equally contend, they never could have been more successful, than in the adornment of that where *Constantinople* stands.

The Soyl produces all sorts of Fruits, as pleasing to the Eye, as delicious to the tast, so that there is nothing to be desired either necessary, or superabounding for the support of human life. Their Fresh and Salt Waters furnish them with all sorts of Commodities, which it is possible for an Element so advantageous to mankind to afford them. Fish, not to speak of Oysters, in so great abundance stores their Markets, that I know not whether it may not be one part of satisfaction to Curiosity for that very reason to view a City so well furnished with provision: You shall see them frisking every moment above Water. But whether to admire the Glory of that City, or to breath in the sweetness of the Air, be more pleasant, is a question. The vast plenty of Fowl is not to be imagin'd; yet the havock which they make Mornings and Evenings among the Gardens and neighbouring Hills, sufficiently declare the fruitfulness of the Climate in their production. Nor are they less stor'd with those *Amphibious* winged Creatures, that live sometimes upon Land, sometimes in the Water, and sometimes in the Air, to shew that all those three Elements are at *Constantinople* in their Highest perfection. Even the Fire it self, not enduring to be confined within the smaller hearths of so fair a City, breaks forth

forth oft-times into most violent conflagrations, as if become capable of jealousy, and not being able to render it self sufficiently remarkable by its ordinary uses, it rather chose to shew it self dreadful by its effects, than to be the onely Element idle and inglorious in that City, while all the rest seem to have their Thrones at *Constantinople*.

This Prodigality of Nature caused the Emperour *Justinian*, to believe that it behov'd men rather to abandon all the rest of the World to come and live at *Constantinople*, than suffer so delightful a place to be one single day without Inhabitants, as it has been the fate of several other great Cities. And upon this consideration it was, that he chang'd it's name of *Constantinople*, and gave it the Appellation of the *Eternal City*; as appears by that Law of his, *si qui quinta cap. de divers. prad. urb. tit. 69.* Neither is *Constantinople* the onely name which this City has born, nor yet the last; having had almost as many Names as Masters; while all that have rul'd within her Walls, either as Kings or Tyrants, have all had their fancies to change her Name as well as her Fortune. In the first place it was call'd *Chrysoceras*, or *Horn of Gold*. Perhaps from that plenty and abundance which some of the *Thracian* Shepherds found upon that Out-let of Land upon which it is Seated; or for the advantage of the place by reason of its Situation, and the exterior Figure of it, which represents the shape and substance of *Amalthea's* Horn, usually call'd the Horn of Plenty: This fell out in the Year of the World 3286. which was within the 22d. *Olympiad*, in the Reigns of * *Ezechias* and *Numa Pompilius*; six hundred fourscore and ten years before the Birth of Christ. After this first erecting of certain Shepherds Cottages at *Chrysoceras*, the number of Inhabitants,

* Rather
Manasses

habitants, charm'd with the Situation of the Place, increas'd so fast, that in a little time it grew to be a considerable Borough, to which they gave the name of *Acropolis*, or the City of the Point or Promontory, and afterwards that of *Lygos*. Nor was it long after that *Byzis*, *Byzas*, *Bysantus* or *By-santa* (for such is the variety among several Authors) carrying thither a Collony of the *Megarians*, call'd it by his own name *Byzantium*, which continu'd till the Reign of the Emperour *Antonine*, who greatly added to the Buildings, and call'd it *Antonina*. It has also born the name of *Anthusia*, afterwards that of *New Rome*, 'till at length *Constantine the Great*, (who Translated thither the seat of the *Roman Empire*,) enlarg'd it, and to adorn it with a Magnificence becoming the honour which he had done it, added his own, and call'd it *Constantinian new Rome*, which long name was afterwards abridg'd into that of *Constantinople*, or the City of *Constantine*.

Yet had not this new *Constantinian Rome* more auspicious beginnings of its Grandeur than the Ancient *Rome*: For if we may believe *Zozimus*, who was none of *Constantines* greatest Friends, and some other Authors, the rebuilding of *Constantinople* was accompany'd with more fatal and ill-boding Omens, than those of which we read of the laying the Foundations of *Rome*. For those Authors accuse the Emperour for having put his Wife *Fausta* and his Son *Crispus* to death, and upon a slighter occasion than that upon which *Romulus* slew his Brother *Remus*. But in regard these Accidents happen'd before *Constantine* became a *Christian*, therefore the Greek Proverb may be said still to hold, ἀμαρτάνει καὶ σοφὸς σοφώτερον, *a wiser than a wise man may err*, seeing that it is as impossible for great men to live without their defects, as for the Sun to shine without

out

out a spot in his glorious Countenance : However it were, this last name has been of longest continuance, as well among the *Latins*, as other *Christians* of *Europe*; but as for the *Turks* and other People of *Asia*, *Africa* and *Europe*, they all give it the name of *Stamboll*. Perhaps from the corruption of the words *εἰς τὴν πόλιν*, *to the City*, which was the answer, that the *Greeks* who liv'd near to *Constantinople* gave to those that ask'd the question, *whither go ye*? But neither the *Turks* nor any other of the *Eastern* People, can give any rational accompt of the Original of the word: And therefore it will suffice to say, that this City is now known to a great number of People by the name of *Stamboll*, which was formerly call'd *Constantinople*.

So then this same *Chrysoceras*, *Acropolis*, *Lygos*, *Byzantium*, *Antonina*, *Anthusa*, *New Rome*, *Constantinople*, the *Eternal City*, and *Stamboll*, which you please to call it, is that famous City, now seated in the extream part of all *Thrace*, in 41 degrees of Northern Latitude, and 57 degrees of Longitude. It possesses all that Langet of Land, that advances towards the discharge of the Channel of the *Black Sea*, (which is call'd the *Thracian Bosphorus*,) into the *Propontis* or Sea of *Marmara*. And thence extending it self on both sides, formes a harbour the most secure and commodious for shipping, and the most abounding in all sorts of Fish, of any in the world. But now not to say any thing what this great City formerly was, which others have sufficiently done before me, and for that all that has been already written, is no more than what has been taken from the obscure passages of certain ancient Authors; I shall onely give a short accompt of what it is at present, the Reader having the satisfaction of the Draught, Fig. II. p. 57. which

which is as true a Representation of the Original, as the bigness of the Volume would permit. This Peninsula upon which *Constantinople* is seated, begins to forsake the Continent, and advance it self between two Seas, where stands the Castle of the *Seven Towers*, and so runs on to the *Serraglio*, and thence winding about towards the Continent again, makes a large half Circle, which forms the Haven that belongs to the City, 'till you come to a small River which discharges it self into it, and their mixing its own fresh stream with the salt Water, renders the Haven, both pleasant and commodious. Near to the Mouth of this little River, (where lies the Burying place belonging to the *Jews*,) upon the back part of the City, runs almost in a direct line, a double flat wall strengthen'd with several Square Towers, which reaches to the Castle of the *Seven Towers*, so that the Figure of the City is a Triangular Oxygone, resembling a Harp, or *Cornucopia*, the gibbous part of which lies next to the firm Land, and the two Horns are wash'd by the Channel of the *Black Sea*.

The whole Circuit of *Constantinople* is about four Leagues. That is to say, from the *Seven Towers* to the Point of the *Serraglio*, formerly call'd *Acropolis*, may be reckon'd more than a League and a half. From that Point of the *Serraglio* to *Aivansarai*, which is a part of the Suburbs next to the *Jews* Burying place, may be accounted above a League and a quarter, and from thence to the *Seven Towers* somewhat more than a League.

This latter part of the City lies toward the Continent; but the other two are wash'd on both sides by the Sea. This whole circuit is encompass'd with a Wall, Fortify'd on the out side with square and round Towers; on the inside, the Houses of
the

the City joyn to it : The City has Entrance at Eighteen Gates, of which Five stand next to the *Propontis*, with their Sally-ports and descents; Six toward the Court, with their descents and Sally-Ports in the same manner ; and Seven stand toward the Continent, where the Walls and Motes are double. Which latter Walls were built by one *Cyrus*, who was formerly Governour of the City, in the Reign of *Theodosius* the younger. This piece of work gave such satisfaction to the people, that they made public rejoicings, and Eulogies in honour of that same great Lord, and extoll'd him to a very high degree. Among the rest, they said, *that though it were true, that Constantine had built the City, yet it was Cyrus that had enlarg'd and re-edify'd it*; and more than all this, they were about to have chang'd the Name of the City from that of *Constantinopolis*, into that of *Cyropolis*. Which *Theodosius* observing, began to grow jealous, and to recompence *Cyrus* for having so well fortify'd and beautify'd the Town, he caus'd him to be shorn, and put into a Monastery, where he dy'd for very Grief.

The Castle of the *Seven Towers* which joyns these Walls upon the Land side, to those that look toward the *Propontis*, is the first building of remark in *Constantinople*. It may be properly call'd the *Bastile* of *Stamboll*, in regard it had the same Original, and serves now for the same use as the *Bastile* of *Paris*. For formerly it was no more than one of the City Gates, compos'd of Four large Towers. This Gate was call'd the Golden Gate, either because the Ornaments with which it was embellish'd were gilt, or else because all the Triumphs and Magnificence of *Constantinople*, at the time of solemn Entries and Receptions, were always wont to pass thorow this same Gate. Among the number of all which

Pompous Entries was that which Pope *John* the first made, who was receiv'd with all the pomp and spendour imaginable, not so much for that he was sent by *Theodoric*, or *Thierry* King of *Italy* to the Emperour *Justin* the old, but for that as he pass'd through this Golden Gate, the holy Prelate had restor'd a Blind man to his Sight; and because he also took a Journey to *Constantinople*, to reconcile the differences between the Catholics and the *Arrians*, whose Party *Theodoric* upheld. At which interview between the Pope and the Emperour it was, that *Justin* began the custom that has been observ'd ever since, for the Emperours to receive at the hands of the Sovereign Pontiff, the Arms and Ensigns of the Imperial dignity.

To the Four ancient Towers of this Gate, *Mahomet* the Second, who took the City of *Constantinople*, added three more, to make it a Castle, wherein he and some of his Successors kept the greatest part of their Treasure: But now it is no more than an honourable Prison, where the Grand Signor shuts up his Slaves of quality, and other Prisoners of State, who if any of them happen to be Christians, they are permitted the liberty to have their Priests to say Mass in a small Chappel belonging to the Prison, as also to give them the Sacrament freely. Or if any of these Prisoners chance to be a Knight of *Malta*, or some other person of Quality, they are likewise suffer'd to walk about the City, or to go into the Country for some days, provided some Embassadour, or other publick Person, residing at *Constantinople*, will engage to the *Aga* of the *Seven Towers* for his forth-coming, when the *Aga* shall have occasion to send for him. This civility of the *Turk* is a great consolation to such as their misfortunes have enclos'd within the *Seven Towers*.
Without

Without which it would be a grievous thing for a man to find himself shut up for no offence committed, and condemned to perpetual Imprisonment, such as is that of the *Seven Towers* for a Knight of *Malta* who is taken Roving upon the Sea: For as for those that are taken in War, they are Releas'd again upon the conclusion of Peace. In this Castle it was that the unfortunate Prince *Sultan Osman* miserably ended his days in the year 1622. *Hussein Bassa* was also there strangled, and lyes buryed in a Tomb in the Garden belonging to the Prison. And out of this Prison it was that *Monfieur de Beaujeu* made his Escape, as we have already related, after he had endur'd Sixteen years Imprisonment, and large summs offer'd for his Ransom, which would not be taken.

Without the Walls of the Castle, near one of the Towers, which compos'd in former times the *Golden Gate*, lye two large Sculptures of white Marble; the one representing a man asleep, and resting his head upon his arm, and a Goddess Descending from Heaven with a Taper in her hand. Which may perhaps be rightly thought to be *Endymion*, and the *Moon* coming to visit him. The other, if I mistake not, represents the Nine Muses with the Horse *Pegasus*. Yet neither the one nor the other, tho pieces well enough wrought, are so exactly done, as to oblige an Artist to say, as some of our Travellers do, that we have nothing in *Europe* that approaches near to the delicacy of those Pieces; or that there is any such superexcellent design or spirit in the figures, which might deserve any extraordinary present, either to the *Caimacan* or *Aga*, for leave to carry them away.

Going by Sea from the Castle of the *Seven Towers* to the *Serraglio*, you meet with a square Tower upon the left hand, that stands in the Sea, distant from the City-wall about twenty paces. The Inhabitants of the Country call it *Belisarius's Tower*. Affirming, that it was in this Tower, where that great and famous Commander, for the recompence of all those signal services which he had done the Emperour *Justinian*, in subduing his enemies as well in *Asia* and *Affrica*, as in *Europe*, being despoyl'd of all his Estate and Honours, and reduc'd to the extremity of necessity, after he had endur'd putting out both his eyes, was at length shut up, and forc'd for his subsistence, to hang out a Bag from the Grate of his Chamber, and cry to the Passengers, *give Poor Belisarius a Farthing, whom envy and no crime of his hath depriv'd of his eyes*. Near to the place where stands this Tower, was formerly the Haven where *Theodosius*, *Arcadius* and their Successors kept their Galleys. A little above and over against which Haven, was formerly a large *Piazza*, in the midst of which stands the famous Historical *Pillar*, the upper part whereof is still to be seen; but the lower part is so surrounded with Houses built upon it, that neither the Pedestal nor the Basis of the Pillar can be discover'd. It is all of Marble, encompass'd with figures which are very good Workmanship, representing a certain expedition of *Arcadius*. However they are not done by the hand of so good an Artist, as the figures upon *Trajan's Column* at *Rome*. Yet it is much higher than that, and more room within, with a pair of Stairs quite up to the top: But at present 'tis almost impossible to obtain the favour of going up.

Never-

Nevertheless, there was a certain young Travel-
ler, whom I will not name, more fortunate than
wife, who some years since had obtain'd the liberty
to get up, but when he was at the Top, he was so
indiscreet as to shew himself openly, contrary to
the cautions which were given him. More than that,
nothing would serve him but that he must write
his name upon the top of the Pillar, and flourish his
Handkerchief at the end of his stick. All that walk'd
the streets of that quarter, and all that liv'd in the
Neighbourhood, were strangely surpris'd to per-
ceive, contrary to custome, a fellow mounted upon
the Top of the Pillar, but more especially when
they perceiv'd him to be a *Frank*, with a Hat upon
his head. Immediately all the street was full of
people, and all that quarter of the City in a
Hubbub. Some ran in heaps together, out of
curiosity to behold that same new figure, believing
it to be the soul of him that first erected the
Column, and that he was come to reassume the place
which his Statute had possess'd before: Others in-
cens'd with jealousy, lest the *Frank* should prie
into their houses, and discover the privacies of their
Wives, ran out of their Habitations to see who 'twas
that was so bold as to get up to the top of
the Pillar, believing the *Frank* had taken his
stand there, for his better discovery of their Wo-
men, and to enable him the better to make his
choice.

With these imaginations, and exagitations of
Passion, away they flew to the Pillar, beseig'd the
House that had given entrance to the *Frank*, and
having fetch'd him down with a vengeance, away
they hall'd him to the house of the *Soubachi*, or
Commissary of that quarter. Not forgetting as
they went along, to mall him with their fists, and

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knock their *Papouches* or shoes about his ears. Presently the *Falague* and the *Battoons* were brought forth, and the poor *Frank* had pay'd dear for his curiosity, at least fifty good drubbs upon the soles of his feet, if his *Embassadour*, who was immediately advertiz'd of the accident, had not sent with all speed an Interpreter with a present to the *Soubachi*, and to tell him withal, that the *Frank* who had ascended the Column, was a stranger, who did not understand the custome of the Country, and therefore was not so much to be blam'd as the *Turk* who had given him admission: And that he ought to take the imprudence of a stranger into consideration, and for the *Embassadors* sake to pardon a fault committed out of weakness and folly, not out of design. The Rhetoric of the Present at length prevail'd, so that the indiscreet *Frank* was set at liberty, and the poor Porter of the Pillar receiv'd the payment in full which the *Frank* should have had.

This Pillar is to be seen at a good distance out at Sea. But for the Haven that lay over against it, there is now no sign remaining that ever there was one; no more than of that other Haven, somewhat nearer the *Serraglio*, which *Julian* the *Apostate* built and call'd by his own name, the *Julian Harbour*, afterwards *Port Sophia*, because it answer'd to the *Piazza*, where *Sancta Sophia* was built.

As you approach nearer to the Port, still coasting along the walls next the *Propontis*, you meet with nothing considerable to stop your *Care*, or little Vessel, till you come near the *Serraglio Gardens*, of which I shall say the less, for that the Reader, by casting his eye upon the Draught, Fig. 3. may discover more clearly and without any trouble, all that concerns the out-side of this famous Palace, than by

a tedious relation in words ; the in-side being only known to those that are enclos'd within it.

Near to the place where stands the *Kiosc* appertaining to the *Bostangis-Bachy*, there stands a Fountain to which the *Greeks* pay a most singular devotion all the year long , especially upon the day of Christs *Transfiguration*, at which time they throng to this Fountain, which they call *Αγίασμα*, or the Fountain of *Sanctification*. There they wash themselves, cover themselves with the Sand that lyes about it, and make a long recital of the extraordinary virtues of that wholesome water. The *Greeks* have a great number of these miraculous Fountains. There is hardly a Village or great Town where you may not meet with one: And where there are none, which passing through some vein of Metal, may be thought to partake of some mineral quality, the *Papa's* or Greek Priests know how to find out some Well or other near their Church, which they presently endow with some admirable virtue, which if it be of no effect to those that drink it, yet proves not a little profitable to themselves.

Near to this Fountain stands the *Bostangis Bachi's* or the chief Gardiner's *Kiosc*. This *Kiosc* is a large cover'd *Balcone*, erected without the Walls of the *Serraglio*, jutting out upon the *Propontis*, of which it overlooks a great part, as also of the *Thracian Bosphorus*. The *Turks* take a great delight in these sort of Buildings, there being few *Serraglio's* which have not several belonging to them. Some in the middle of their Gardens, for the benefit of the fresh Air ; others by the Sea-side, where there is any conveniency ; others upon the tops of their houses like cover'd Platforms. These *Kioscs* are very proper to recreate the musing humour of the

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Turks, who there place themselves upon a low Couch or *Sopha*, with a Pipe of *Tobacco*, or *soi. Flingeans* or dishes of Coffee, and in that posture they sit sometimes two or three hours in Company without any discourse, or saying any thing one to another, but only some few broken half words utter'd between sip and sip as they take off their Liquor, which they drink very hot and at several supplings. This *Kiosc* of the *Bostangis-Bachi* is nothing so much frequented as the rest. For he being a person that manages the fourth Employment in the Empire, has no leisure to take his pleasure, or the fresh Air in his *Kiosc*, nor to delight himself with the charming prospect which the situation of his Pavilion affords him. He has business enough to look after the Grand *Serraglio*, and those other Houses of Pleasure belonging to the *Sultan*, over all which he has the superintendency, he also takes care of the Government of all the Towns and Villages that stand upon the shoar of the *Bosphorus* and *Propontis*, which are all under his jurisdiction. Out of the *Kiosc* there is a passage into the Garden of the *Serraglio*, descending through a little door down a short pair of stairs that are built close by the water-side.

Leaving this *Kiosc*, the first thing you meet with, keeping still along by the walls, that here encompass a part of the *Serraglio*, is a great number of Cannons ready charg'd, and lying leuell with the water, to secure the Entrance into the *Serraglio*, and the Haven, against any that would pretend to make a forcible Entrie. The biggest and most remarkable of these great Guns, is that which made the last shot against the City of *Bagdat*, and constrain'd the City, through the disorder it occasion'd, to surrender to *Sultan Amurath*. It is look't after with more care than the rest, as having a Chamber by it self to di-

distinguish it from the meaner sort. However these Cannons, tho they are always loaden, are seldom discharg'd, unless it be upon the first or second day of *Bairam* Moon, at which time some are constrain'd to open their loud Throats to give the Musselmen notice of the approach of their great Festival, and that *Ramazan* being past, they are no longer oblig'd to fast. They are also discharg'd upon some solemn Thanksgiving days, as when the *Sultan* has Conquer'd some new Province. At other times they only serve to guard the Haven and the *Serraglio*, except when any great Military Officer is condemn'd to be cast into the Sea, and then they give him a single Gun, just as they pitch him into the Water.

In the midst of these great Guns stands one of the four Gates of the *Serraglio*, that is to say, the Gate which belongs to the *Serraglio*, call'd *Bostangi Capi*. It is flank'd with two great round Towers, cover'd each with its proper *Kiofc*, shadowed with two great *Cypress* Trees, that grow without the *Serraglio* by the Sea side. At the foot of these Towers stand two *Bostangi* Centinels, who are the *Capigi's* or Guards of the Gate; so that nothing can be carry'd in or out, without their permission, who do not grant it easily, unless it be to the Officers of the *Serraglio*: Besides, it is through this Gate that the Sultaneßes pass, when the Grand Signor carries them forth to accompany him in his pastimes upon the Canal of the *Black Sea*, which he frequently does; or when they go to the *Serraglio* at *Scutari*, which stands directly over against this Gate. This is that part which was formerly call'd *Acropolis*, because it is the extream point of Land upon which *Constantinople* is situate. It now bears the Name of the Point of the *Serraglio*, or *Sarai Bazarma*.
Having

Having doubl'd the Point of the *Serraglio*, and pass'd by a small Fountain where the Ships take in fresh Water, you come to two other *Kioscs*, or close Pavillions, which Sultan *Solyman* caused to be built by the Water-side to give his Sultanneſſes the pleasure of beholding his Fleets as they Sail'd in and out, which in his Reign were more numerous and in better order than now they are. The first of these *Kioscs* was for the Women, of which he had a good Number. It is somewhat higher rais'd than the other, and the passage to it from the *Serraglio* is such as will not admit the persons passing to and fro to be seen. It is built upon Arches all in Length, consisting of three fair Chambers, every one adorn'd with several gilded Alcoves, furnish'd with their Sopha's or low Couches, having their *Minders*, or Mattresses and Cushions belonging to them, spread with rich Coverlets of painted Linnen and Cloth of *Tissue*. These Sopha's or Beds are placed near the Windows, wherein are Lattices, through which the Women may see and not be seen; for should they be seen, it might be as much prejudicial to the party discover'd, as to him that made the discovery.

Yet all these Embellishments in the Sultanneſſes *Kioſc*, are nothing in comparison to the great Hall or Room in the other *Kioſc*. There is nothing in the World that can be thought to be more noble and magnificent; whether you look upon the Marble, the Pillars, the Artificial Water-works, the stately Tapeſtries, the Galleries round about it, the charming Prospect which appears on every side, or the costly gilded Fretwork of the Ceiling, which would almost raise a mans thoughts to believe it something of Enchantment. I could never get liberty to take a draught of it, by reason the

Boſtangi

Bostangi Bachi's coming was still expected when I was there: And indeed I was not gone above twenty paces from the Door of the *Kiosc*, but he came into the Garden, and having perceiv'd me, caus'd me to be sent for, and demanded of the person that was with me, what I did there? who made answer, that in regard I had earnestly desir'd him to let me see some small part of the infinite Grandeur of the Master of the World (a Title they ordinarily give the Grand Signor) he had only given me liberty to look into the *Kiosc* through the Key-hole of the Door. However if a man watch his opportunity he may easily get admittance, giving only a small Present to the Guards. So true is that in all places that *Horace* tells us,

*All ways are safe, all Doors too open wide,
Where Silver undertakes to be the Guide.*

Now in regard these sort of Buildings are not erected near the Sea-side, but only for the sake of those pleasures which the Water affords, there are always tending near to these *Kioscs* five or six small Gallies, *Kaics* or other light Vessels, which are still ready to receive the *Grand Signor* and his Train, when he has a mind to take his pleasure upon the Channel. All which little Gallies or Vessels are richly embellish'd with all sorts of *Moresco* work, and painted on all sides. The very Oars and grapling Hooks have their share of Gilding and Painting, and all to add to the delight and magnificence of the Grand Signor.

Leaving these *Kioscs*, the Walls that enclose the *Serraglio* begin to separate from those of the City, and running up almost as far as the Church of *Sancta Sophia*, they descend toward the *Propontis*, above the *Bostangi Bachi's Kiosc*: So that the whole
Cir-

* *Note*, Circuit of the *Serraglio* is not above a * League
That in and a quarter at most. Within which compass
all places (wherein were contain'd all the first Habitations
of this of the City of *Byzantium*, formerly call'd *Acropo-*
Book the *lis*) there is not only room to make a large City,
Leagues but people sufficient to render it very populous,
are if all those, who may be rather said to be impri-
French. son'd than to live in this Palace, were suffer'd to u-
 nite together like Friends and Neighbours. For
 being almost all of them of both Sexes in the flower
 of their Age, and chosen out for their sound and
 vigorous Constitutions, there is hardly one among
 all the *Bostangi's*, *Capigi's*, *Achi's*, and *Halvagi's*,
 that is to say, Gardeners, Porters, Cooks, Confe-
 ctioners, and other Officers, who might not in a
 short time become Master of a considerable Family,
 were they allow'd to joyn themselves in lawful
 Wedlock to the Sultannesses, or *Odalisques*, who
 are their Servants. But that same merciless and
 relentless Troop of a hundred black Eunuchs, will
 not permit the unhappy Virgins, nor the unfortu-
 nate Officers so much as to look one upon another,
 much less to have any discourse together. They
 are all under Guard and strict observance, the one
 in their Offices, the other in their Apartments. The
 Sultannesses never stir without a Convoy of these
 envious *Cerberus's*, and that not very often neither,
 and but few at a time; and when they have got
 leave to take a little Air, all the *Bostangi's* and o-
 ther Officers that chance to meet 'em in their
 Walk, are oblig'd to get out of the way, and
 prostrate themselves with their faces to the Earth.
 So that there is scarce a man can say, he ever saw
 one of these Sultannesses of the Grand *Serraglio*,
 in all the time that he liv'd in the Palace; that pri-
 viledge being only reserv'd for the Grand Signor
 him-

himself, who will not permit any others to share with him; unless it be when he has a mind to honour a person that has done him some signal peice of Service, and then he vouchsafes to give him one of the Sultannesses (which perhaps he has done with all) in Marriage. A favour which he bestow'd some few years ago, upon the present Governour of Constantinople.

By what I have already said, it may be easily conceiv'd that the Grand *Serraglio* is a *Peninsula* wash'd on almost every side with the Sea, but encompass'd round with a flat Wall fortifi'd with several round and square Towers that stand very near one to another. On the greatest part of which Towers every Night is plac'd a Guard of *Azamogians* or Tribute Children, not yet capable of any higher employment, to prevent any Disorders that might happen either within or without the *Serraglio*, and to watch the breaking out of any Fires, which do frequent mischief to Constantinople. This Wall encloses the Gardens belonging to the *Serraglio*, in the midst of which are the Buildings, rais'd upon the highest part of the Promontory, formerly call'd the Land of *Demetrius*.

Now it is not to be imagin'd, that the Gardens of the *Serraglio* are in any manner to compare with that of the *Thuilleries*, *Versailles*, *Fountainbleau*, nor with the Gardens of several private Gentlemen in *France*; nor is it to be thought, that the Buildings which they enclose, can boast of any thing comparable to the *Louvre*, the *Escorial*, or the Magnificent Palaces of many Christian Princes; for there is nothing beautiful or regular that appears in all the outside of the Building. So that if it vaunt it self over all the Palaces of the Universe, it is only the Prospect which renders it the most delightful

Pa-

Fig. III.

Palace in the World. The Gardens observe no Order, being planted with Cypress, Lawrels, and other Trees, which are always Green, to shade the *Sultannes*, (that walk under the protection of their verdure) from being seen by those of *Galata*, and the neighbouring parts. As for the Buildings that compose the Body of the *Serraglio*, they are rear'd without any regular Order of Architecture, without any Symmetry or Proportion; only a great heap of Lodgings and Apartments, rudely separated one from the other after the manner of so many pitch'd Pavillions, and rais'd for the most part upon great Arches, underneath and on each side of which, are the Offices, and Lodgings belonging to the Officers; for the upper part is only for the *Sultannes*. Therefore into these lower Stories and Offices belonging to the *Serraglio*, it is lawful for any man that pleases to enter without being question'd. Farther than that, it is impossible to see or know what is done in any other part of the Palace, more especially to give any exact relation touching the same: It being a Crime which nothing can expiate but Death, or the loss of that which makes a man what he is. Neither do I believe that any Traveller would be willing to pay so dear for his Curiosity.

This his most Christian Majesty most perfectly understood, and therefore as I had the honour to be discours'd by him three times concerning my Travels, one time among the rest he ask'd me with a smile, *whether I had not found out a way to get into those private parts sometimes?* I made him answer, *No; For that had I done it, it would have cost me that which I esteem'd above the whole Empire of the Grand Signor.* This sudden and unexpected reply, which might be variously interpreted, put the King, Monsieur

fieur (the King's Brother) and all the persons of Quality into such a laughter, that the Queen and the other Ladies, not having much minded my last words, ask'd the reason why they all laugh'd so heartily? Whereupon *Monsieur*, with his ordinary freedom told her, 'that his Majesty having demanded of me, whether I had ever been in the 'private Apartments belonging to the *Sultannes* 'of the *Serraglio*, where none but the Eunuchs are 'admitted, I had made him answer, No, for that 'it would have cost me that which I valu'd more than all 'the Ottoman Empire. Therefore to explain my self, and that I might go on with the Relation I was making of the inviolable Order of the *Serraglio*, I put it off another way, interpreting my words, that I would not quit the Christian Religion for the whole Empire of the Universe, which they must abjure that enter into that part of the *Serraglio*, unless he will sustain the irreparable damage of Turkish cruelty and Christian infamy at the same time.

However notwithstanding it be a thing so difficult to be admitted into the Womens Lodgings, if there be any young Traveller, who has a mind to venture fairly to satisfy his Curiosity in this particular, his best way will be to make some Jewish Woman his friend, especially one of those that often visit the *Sultannes* to sell them Trifles and Gewgaws. Such a one may be easily overcome by a Present, (the *Primum Mobile* that does all things in Turkey, as well as in other places) and then by her assistance, 'tis but putting himself in Womens Apparel, which is easie to be done, considering the Fashion of the Jewish Habit, and a Vail over his Face, and so to follow the Female Jew as her Servant or Slave, by which means he will not fail of Admission.

But

But as the danger is very great, so I would not advise any person to pay so dear for the liberty of seeing that, which perhaps will not be worth his labour when he has done it : For my part, I shall desire the Reader to content himself with a faithful and exact description of what may be seen without any Risco or hazard. And indeed a man may guess at the inside by the Gate it self, which has nothing at all of Magnificence, resembling rather the Gate of some old Monastery, or some Ancient Farm house, rather than the Gate of a Palace so famous as the *Serraglio* ; and yet from this Gate it is, that the Court of the Grand Signor derives its name. The Turkish Grandees think themselves happy, in having the Liberty only of passing through this Gate to the *Divan*. For at other times admission is forbid to all, unless it be the *Hachim Bachi*, or chief Physitian, and the *Katib*, who may be said to be peculiar Chaplain to the *Sultan*.

Fig. IV.

An Explanation of Figure IV.

- A. *The Gate where stand the Capigi's or Porters of the Serraglio.*
- B. *Two great Niches made in the fashion of Gates.*
- C. *Four little round Towers which are like so many small round Chimneys; they are only for Ornament, and to shew that such a Gate gives entrance into a Royal Pallace.*
- D. *The Gate thorow which the Grand Signor enters in to Sancta Sophia, when he goes to his Devotions.*
- E. *One of the Towers of Sancta Sophia, to the top of which the Muezens, or Cryers, ascend, to give the people notice of Prayer time: The Doors of the Galleries to these Minarets, or Towers, are always turn'd toward Koble, or the Coast of Mecca, to the end that*

that they who cannot come to the Mosquee, may know which way to turn, when they say their Prayers at home.

F. An old Sepulchre made now a Receptacle for water, for the use of those who have occasion to wash or drink.

A Description of Sancta Sophia.

THE Temple of *Sancta Sophia* stands so near to the *Seraglio*, that I cannot pass by the Description of it in this place, it being the chief Mosquee in *Constantinople*, and the Royal Chapel for the Grand Signor and his Retinue.

This famous Temple, of which the *Greeks* have all along so highly boasted, and which Travellers have so often admir'd, is seated upon the highest and most beautiful part of all *Constantinople*, viz. the uppermost part of the Promontory of *Acropolis*. Some of the most Learned *Greeks* that live in *Constantinople*, of which the number is not great, have often assur'd me, that they have read in their Histories, that the great *Constantine* was the first Founder of *Sancta Sophia*, having laid the Foundation of the structure some years before his death. For this same pious Emperour having lay'd the Foundation of *St. Peters* in *Rome*, had resolv'd according to the model of that Temple to build another at *Constantinople*, which he design'd to have dedicated to the eternal and uncreated wisdom of the Son of God; but death having prevented him before he could finish the work, his son *Constance*, who succeeded him, went on with the Building, after the same form and model which his father had began.

However the Platform and Ground work of the ancient *Sophia* was nothing like to that which now we see. For it was proportional to the Ground-work of the ancient St. *Peters* Church, which 'tis well known was very like to that of St *Paul's* in *Rome*, that is to say, a very long Church, with two Wings at the end composing the figure of a Cross, the whole surrounded with great Galleries supported with Pillars for the use of the Women, who formerly sat apart from the men at Church. But whatever was the figure of the Ancient *Sophia*, certainly it was Built in the same place where the present *Sophia* stands, or else very near it: In regard that this place being the most beautiful and proper for an edifice of that importance, 'tis not likely that it was built in any other part. Unless it might be brought for an argument, because the Palace of *Constantine*, and his successors, did not stand where now the *Seraglio* stands, but at least a League distant, therefore the Metropolitan Church could not be far from it. But to that it may be answer'd, Princes usually have their private Chapels in their own Pallaces, and never go to the Cathedral, but when the necessity of the publick solemnity requires a more extraordinary magnificence and grandeur, or the pomp of a numerous cavalcade. And it may be truly said, that there is no Nation under Heaven that so much affect vanity and luster as the *Greeks* do. So that notwithstanding the slavery and extremity of misfortune and misery, to which they are reduc'd, nothing remains to testify the Antiquity, of that Nation, but an insupportable pride and vain-glory. On the other side it may be said, that the Patriarchs retinue, which consisted of all Religious persons, Priests and Church-men, did not well agree with the Courtiers, there was always some quarrel

quarrel or other among them ; so that either for pomp or quietness sake, there was a necessity that the Palace and the Cathedral should stand at a good distance asunder,

But whatsoever were the Antient situation of this Church, in regard it was only cover'd with wood, from thence it happen'd, that not only the Church, but the City it self, has been defac'd by several conflagrations, in the Reigns of *Theodosius* the younger, and *Justinian*. The last of which Emperours took up a resolution to rebuild it from the ground, either that he might raise an eternal Monument to his Honour, or else to prevent any future casualties that might happen either to the Church or City by fire. For he knew well that this Church had been several times burnt, once by the malice of her enemies the *Arrians*, in the Reign of *Theodosius* the great ; another time through the fury of the enemies of *St. John Chrysostome*, who set the Church on fire after they had enclos'd all those within it, that would not consent to the Patriarchs Banishment ; which was afterwards consented to by *Theodosius* the younger. *Justinian* therefore rebuilt it from the bottom to the top ; and changing not only the Model but the Materials, gave it that form which now graces the whole structure. He made not the least use of so much as a stick of wood in the whole building, save only to hang the Bells on, and in some few places where it was absolutely necessary. Nevertheless the two great Gates (which he put at the entrance into the Church) being of wood, (though otherwise rare Artful pieces of Workmanship, and such as for their firmness and soliditie might have lasted many years, yet) were not able to withstand another Conflagration, which happened in the Reign of *Michael Curo-*

palates, who though a person of a lew'd life, yet fail'd not to put up new Doors, which being all of Brass, not only serv'd to resist the fury of any future fire, but also to eternize his renown. To which purpose, he caus'd to be put up in great Engraven Characters which are still to be read over the said doors, these words, MIKAHA NIKITON, with certain *Greek* Cyphers, Garlanded round about with *Labarum*, or the mark of Christianity, denoting the year wherein he finish'd that magnificent reparation of the doors of *Sancta Sophia*.

When this Church was finish'd by *Justinian*, he lookt upon it to be so beautiful, that believing his Temple surpass'd the Temple of *Solomon* in Magnificence, he would when he beheld it often repeat these words, 'Εγὼ ἤ Σαλόμων ἐνίκᾳ, *I have out-done Solomon*. Certainly that good Emperour was of opinion that the Temple of *Solomon* was nothing in comparison with his. And perhaps he might well think so, in regard that during the space of Seventeen years, which were spent in the Building of that Church, all the Revenues of *Egypt* were set a part, to defray the charges, which though not amounting to above Two Millions of Gold a year, made up a sum very considerable for that time. Besides, he erected close by the Church a most magnificent Monastery, and endow'd it with large Revenues, to the value of eight Hundred Thousand Crowns *per Annum*, for the maintenance of Nine Hundred Priests, who were daily to perform Religious duties, together with a great number of other Officers, who had continual care of the Repairs of the Church. But how magnificent soever it were, considering what *Sancta Sophia* is now, I cannot believe that ever it came near the famous Temple of *Solomon*, in regard we do not find it equal neither in largeness nor sumptuousness of work,

work, to the Church of St. *Peters* in *Rome*. However the *Greeks* at this day strenuously maintain otherwise, and would make ye believe that St. *Peters* in *Rome* is a mean thing in comparison of *Sancta Sophia*. Though they who have seen both the one and the other, and are not deprav'd or byas'd in their judgments, may easily determine the contrary. Nevertheless having already given a brief account of the first Foundations, and chiefest Repairs of this Church, I shall next give a description of the Platform and Draught hereto annexed, by which a shrewd conjecture may be given what it is now, and what formerly it was, as far as concerns the body of the structure, after *Justinian* had Rebuilt it.

The whole body of the Church of *Sancta Sophia* wants but very little of a perfect square ; it being in the inside, not above Two and Forty Fathom in length, and Eight and Thirty in breadth, situate however like all other Churches, East and West. The whole Platform represents a *Greek Cross*, almost as broad as long, as it were enchas'd in a wall'd square Church-yard. A certain excellent Architect, whose name was *Anthemius*, was the Inventor of the Modell ; but he made no great progress in the structure, for death prevented him, he dying soon after he had laid the first Foundation. Which was the reason the work was neither carry'd on nor brought to perfection, according to the Inventer of the first Architect. In short, he that has but ordinary skill in Architecture, may plainly see, that the Ground-work and superstructure of *Sancta Sophia* were the inventions of different persons. For the Ground-work had extent sufficient allow'd, but the body of the Building is not answerable to it. So that History tells us what a deal of trouble and labour it cost to bring the work to perfection.

* Note
that the
measures
in this
Book are
French.

There was always some considerable defect or other, so that when one side was built up the other side either fell quite down, or else considerable rifts and gaps display'd themselves in the walls, (So that the same ill fate may be said to have attended *Sancta Sophia*, as befell *St. Paul's* in *Rome*, which before it was finish'd threatned ruine to all the neighbouring Houses.) Afterwards they found out means and wayes to remedy all these defects: At what time one *Isidorus* the younger, together with some other Architects, laboured so successfully in Repairing the *Domo*, and strengthening it by taking it down lower, and buttressing it much more strongly than before, that he brought it to that perfection which it has conserv'd to this day, notwithstanding the frequent Earth-quakes that have since thrown down other parts of the Church, such as that which happen'd in the Reign of *Justinian* the I. to whom we are beholding for the finishing this Church, and for the Body of the Civil Law, or the *Justinian Codex*, this Earth-quake overthrew all the eastern part of *Sancta Sophia*, (which you find mark'd in the Platform with the letters A.B.C.H.) and the Semi *Domo*, at what time the *Cupola*, which was above, with its fall brake the Altar, the holy doors of the *Sanctum Sanctorum*, (mark'd *a, a, a.*) together with the *Ambon* or Preachers Pulpit, which stood assuredly in the same place, or else over against that of the *Musti*, (which you find in the Platform draught, pointed and mark'd with the letter C.) *Justinian* caus'd these Ruins to be set up again, and to be strengthen'd with four Buttresses, two large, and two lesser ones. The two largest of these Buttresses support two small Pillars (mark'd *d*) which, like those that are opposite to them upon the western side, near the
doors,

doors, serve to support the *semi-dome*, one part of which leans upon them, and the other upon four great Pillars mark'd D. and upon the Arch which they sustain.

These four great Pillars, with the four Arches that joyn them together, support the great *Domo* of the Church. All the world must acknowledge it to be a bold piece of workmanship, and well made; for it is very large, containing Eighteen Fathoms Diameter, and Three Fathoms in depth, letting in the light at Twenty Four Windows, which however are very small and low. In the spaces between the Windows are large portions of a Circle, which as they diminish, terminate about the middle of the *Domo*, where they form the shape of a Rose, which was formerly embellish'd with several figures in Mosaic work, as the Twenty Four portions of a Circle that compose it also were. But the *Turks* have now defac'd them, and daub'd 'em over with white Plaisring. From this part of the top of the Church it was, that the usual vanity of the *Greeks* would make you believe, that it was impossible for any man to look down to the Ground, being so high, as they said, that the sight of those that stood below could hardly reach it. True it is, that History tells us of another *Domo* that far surpass'd the present; but that, it seems to spare the curious the trouble and the lost labour of staring upon it at such a distance where they could not discover it, fell down it self to the ground, where it might be discern'd with more ease. It brake down with its fall several things, among the rest the Emperour and the Patriarch's seats, which were plac'd at the two parts of the Church mark'd with the letter c. However, as I have said, *Justinian* caus'd it to be set up again,

and to make it more light, as they that believe the *Greeks* assure us, he caus'd it to be made all of pumice stone, with some light sort of Mortar to cement the parts together. Could I have got up to the top to have examin'd the truth, I would have done it with all my heart, but as things now stand, no Christian is permitted to soar so high, unless he will be content to leave his *Preputium* below, for fear of over charging the building, which according to the opinion of the *Turks*, would certainly fall with the weight of an Uncircumcis'd Christian. I leave it therefore to others to satisfy the Readers Curiosity in that particular. But this I am sure of, that all the under part of the *Domo* is lin'd all over with several Crosses trefoyld, and flower-delis'd in Mosaic work, and that the outside is cover'd with Lead, with a Gilded Crescent instead of a Pinnacle in the place where the Cross formerly shew'd it self.

This *Domo*, of which the largeness and the place are mark'd in the following Plate with a circle of points, covers the best part of that which may be call'd the Body of the Church. For the Quire was enclos'd from the eastern extremity of this Circle, to the separation mark'd with a double line pointed at the letters *a a a*, which shew the place where stood the holy doors, and it extended to the right and left hand as far as the two semi-circles mark'd *H.H.* The entrance into the Church was from the west extremity of the same Circle, to the Three doors of the middle at the letter *I*. Extending to the right and left hand like the Quire, between the two letters, *H.H.* which shew the two West semi-circles opposite to those of the Quire. The space cover'd by the *Domo*, is just the middle of the *Greek Cross*, which composes the figure of the

the Church. The head of this *Greek Cross* toward the East contains the Quire and *Sanctum Sanctorum*; the lower end towards the west, comprehends the entrance and doors of the Church. The wings consist of two *Parallelogram* spaces, one of which runs to the North, and the other to the South, mark'd in the Platform with the directions *f. G.* Now in regard this Cross is as it were enchas'd in a square that represents the walls of the Church, there appear also four other void spaces at the four Corners of the Square, which are mark'd with the letter *H.*

An Explanation of Figure V.

- ✝ *The middle of the Church of Sancta Sophia cover'd with a large Domo.*
 - A. *The place were formerly stood the only Altar belonging to this Church.*
 - a a a. *The Doors of the Sanctum Sanctorum.*
 - B. *The Turks Mehrabe, which is to them instead of an Altar, toward which all the Mahometans turn themselves when they pray; it is made like a Nich in a wall, wherein they put the Alchoran; and is plac'd toward Mecca, where Mahomet lyes intomb'd, to which part of the world all the Mosques are turn'd.*
 - C. *The Mustie's Mamber, or the place where he reads Prayers during Ramazan, or Lent, and all the time of Bairam, or upon other solemn Festivals of the Mahometans.*
 - D. *The Grand Signors entrance into the Mosque.*
 - O. *The Grand Signors Closet where he hears divine Worship.*
 - c. *The places where formerly stood the Seats for the Patriarch and Emperour.*
- D. A. e

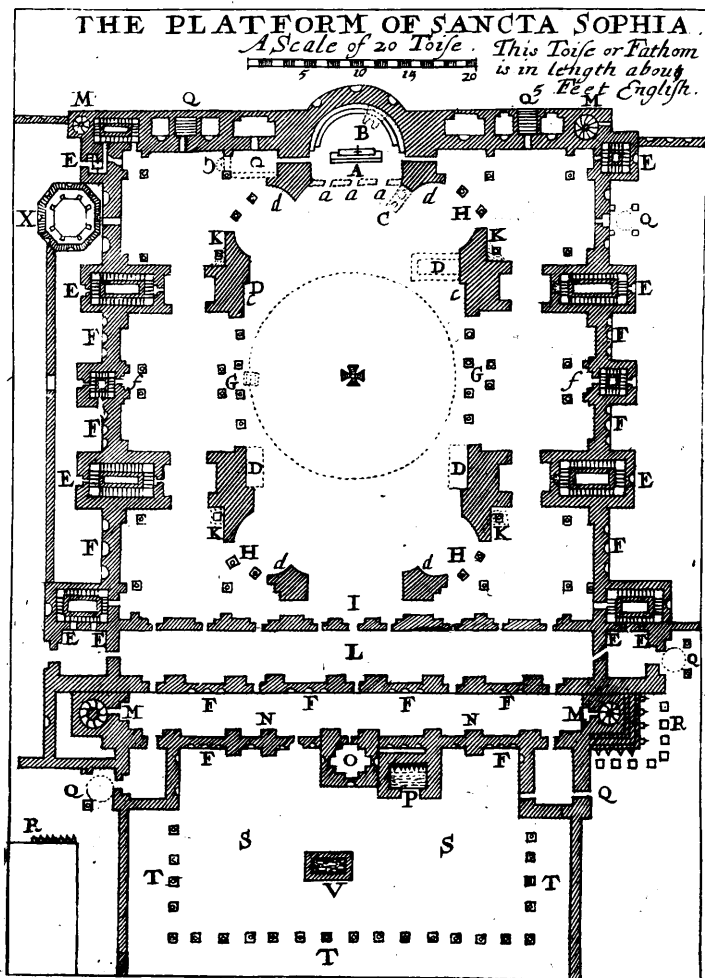


Fig. V. Pag. 90.

P. H. Van. Houe. Sculp:

D. Are the Four large Pillars which support the Domo.

d. Are

- d. *Are Four little Pillars, which together with the Four large Pillars, support six large Semi-Domes, of which Three appear toward the East, and Three toward the West.*
- E. *All these letters denote so many easie stair-cases, by which the Women went up to the Galleries.*
- F. *All these semicircular overtures, are so many windows that give light to the Church.*
- f. *The doors through which the Priests and Deacons went to perfume the Womens Gallery.*
- G. *These are four great Columns of speckl'd Egyptian Marble all of a piece, each Four Foot in Diameter. These Four Columns sustain Six other lesser than themselves, which form the Galleries above on each side of the Church.*
- H. *These are Four Semi-Circles form'd out of Four great Pillars, and two other lesser, between which are two Columns of Porphyrie plac'd upon Pedestalls of White Marble. These Two Columns support six other lesser belonging to the upper Galleries, that sustain the Cupola above.*
- I. *The great Gate or Door leading into the Church, having Four others that are less and lower of each side.*
- K. *The Stone work rais'd between the Four great Columns, and the Four great Pillars which were formerly separate, but are now contiguous by reason of the Brick-work, represented by little points belonging to this letter.*
- L. *The great Vestibulum or Porch, into which you may enter at sixteen doors, Nine to the East, Five to the West, One to the North, and One to the South.*
- M. *The Four Steeples.*
- N. *The first Portico or Vestibulum, formerly call'd the Nartex.*

The Description of Constantinople.

- O. *A great square Tower, which was formerly the Steeple where the Bells hung.*
- P. *The pair of stairs that lead to the Cocks that belong to the great Cistern under the Church. For all the under part of the Foundation is square and full of water, that gently falls from the roof; which has made some to think that a man may go by water through subterranean passages from Sancta Sophia to the Sea....*
- Q. *The outward Doors of the Church.*
- R. *The Fountains where the Turks wash themselves before they go to prayers.*
- S. *A Court belonging to some Officers of the Mosque.*
- T. *Their Chambers.*
- V. *A great Vessel where they wash their linnen and other cloathes.*
- X. *A little Chapel, formerly the Vestrey, like the Vestrey of St. Peters, or St. Stephens the Round in Rome. Now 'tis only a place where they keep Oates and Hey for the conveniency of the Grand Signors stables adjoyning.*

Having sufficiently describ'd the *Domo* that covers the Cross, which forms the middle part of *Sancta Sophia*, I now come to what is to be found round about adjoyning. The Eastern part of the Cross is a large semi-circle cover'd with a *Demi-Dome*, made like the back of an Oven. Round about this great semi-circle which is taken out of the breadth of the grand *Domo* are to be seen Three others lesser, which are also cover'd with their half *Cupola's*, of which Two stand upon the right and left hand, and the farthest of all in the midst. Under this third semi-circle stood formerly the *Sanctum Sanctorum*. The West part of this Cross is the same with the East, form'd out of a large semi-

semi-circle, cover'd with its semi-dome, and three others by the sides of it ; with this exception, that the middlemost, where stand the widest doors of the Church, does not finish in a semi-circle like that to the East, but is cut into right Angles, and is cover'd with an Arch and not a Cupola.

The four smaller, semi-circles that appear upon the sides of the two large ones, are form'd in their extremities of one part of the four large Pillars that support the grand *Domo*, mark'd in the Platform draught by the letter D. and the other part of the four lesser Pillars, two of which toward the East support the Semi-Dome that covers the *Sanctum Sanctorum*; and the other toward the West sustain the Arch that turns it self over the three doors of the middle of the Church. These Four little Pillars are mark'd in the Platform draught by the letter d. Between these eight Pillars that form the four lesser semi-circles above-mention'd, stand eight Columns of Porphyry, two under each semi-circle. They sustain six others over them of the Womens Gallery, some of which are more for ornament than use, as you may see in the following Draughts, Fig. VIII. and IX. of the inside of the Church.

Behind every one of these semi-circles as well toward the East, as toward the West, is a four-square space which might be call'd a Chapel, were it the custome among the *Greeks* to have several Chapels in the same Church ; but you may call it a *Tetragon*, in regard of the figure of these four *Tetrasons* which is four-square. Neither of these have more than three little Windows, which hardly suffice to let in a gloomie light. The four Corners of this *Tetragon* are supported with four Pillars of speckl'd Marble, among which, those that are

are next the four large Pillars that sustain the *Domo* are now contiguous, as being united by a piece of Brickwork rais'd up for, strengthening of those four great Pillars, against the frequent Earthquakes that shake the Church. However this Brick-work seems to be so ancient, as to make us believe it was rather rais'd by the *Greeks* than by the *Turks*. It is mark'd in the Platform draughts by points at the letter K.

Between these four *Tetragons* or four-square spaces, are two other spaces somewhat oblong, one to the North and the other to the South. They are also like the former sustain'd by four Pillars of speckl'd marble. But there is some difference in the situation of these two Columns: For whereas the other Pillars stand at the four Corners, these stand in the middle of the space, and making a particular and very narrow Roof, which they support, divide as it were the space into two parts. These four Columns, and the oblong space wherein they are rais'd from the two Wings of the *Greek Cross*, upon the frame whereof the whole Fabric is rear'd; and the four *Tetragons* are as it were the four spaces, that would appear round about a Cross plac'd upon a Table in a square.

The Twenty Four Columns that support the Roofs of these six places which I have describ'd are all of the same thickness, the same bigness and of the same Marble. But the four other Pillars, that appear upon each side of the Church, between the two large Pillars of the grand *Domo*, are much higher and bigger, though they are all of the same stone, and all of one piece. These four Pillars support six others that belong to the Womens lower Gallery, which support the second, as well upon the right as the left Wing of the Church,

Church, as you may see in the Draughts of the inside of the Church. And thus all the Pillars that rise from the Foundation of *Sancta Sophia*, are no more than Forty, that is to say, twenty of a side. These Forty lower Columns support Sixty others in the Womens Galleries above, so that all the Pillars in *Sancta Sophia*, as well above as below, exceed not the number of a Hundred in the body of the Church, with four of a middle size, and three small ones, which are over the doors, and make in all a Hundred and Seven Pillars. All these Pillars are well turn'd, but their Chapters do not answer at all to the beauty of their turning. For it is a hard thing to distinguish of what Order they are, unless you will call it by the name of the *Grecian-Gothick*.

The *Sanctum Sanctorum* was formerly confin'd within the space which is mark'd with the letters *a a a.* and *B.* now the *Greeks*, who never say above one Mass in a day in one Church, never had in *Sancta Sophia*, nor in any other of their Churches, above one Altar which stands on that side which you will find mark'd in the Platform draught with the letter *A.* This custom was also observ'd a long time in the *Latine* Church, as well as in the *Greek*. But when the number of *Christians* infinitely increas'd, the necessity of having more Priests augmented the number also of Altars, and Sacrifices, to satise the devotion of a great number of people, that were not able to crowd together to hear one single service in one place. This Altar is by the *Greeks* to this day call'd ἁγίον βῆμα, enclos'd within a space which they call τέμπλον, and the *Latins* *Sanctum Sanctorum*. This place is always the most Eastern part of the Church, and terminated on the one side in a semi-circle cover'd with a half *Domo*;
on

on the other side in an enclosure, which the *Greeks* call'd *εικονοστάσιον*, or the *stand of Images*. This enclosure was made of wood, richly carv'd and adorn'd with sundry figures, having three doors, the middlemost being the biggest, and two others that were less of each side. The middlemost was only for the Priest to go in and out during the Sacrifice. The second on the right hand admitted only the Deacon; and the other on the left was free for the other Officers. Between the middlemost door and the two others stood the Images of our Lady, St. *John* the *Baptist*, and over the Three doors were the figures of the *Twelve Apostles*. The Images that stood upon this *Eikonostration*, were always in high veneration among the *Greeks* above any other; they lighted up a great number of Tapers before them, and frequently ador'd them with their *Metamiai* or Genuflections to the Earth.

This is a brief account of the *Sanctum Sanctorum*, before the *Turks* turn'd the *Sancta Sophia* into a *Mosquee*. But now the case is quite another thing. The Altar was broken down by *Mahomet*, at what time (with the City) he took the Church from the Christians, and dedicated it to his false *Mahomet*. Now in regard the *Turks* in their *Mosquees* offer to God only the Sacrifice of thanksgivings, there is nothing within their Churches which is particularly sanctify'd, but the *Mirabe* or *Maharab*, which is a sort of large *Niche* in the wall, where they put their *Alkoran*. That of *Sancta Sophia*, is all of Marble, embellish'd with great store of *Moresco* work and *Gilding*. It is mark'd in the Platform draught with the letter B. Neither is it plac'd directly in the middle of the uppermost part of the *Mosquee*, for that being bilt by the Christians, the situation was not convenient for the *Turks*, who
when

when they pray are oblig'd to turn always toward *Koble*, or that part where the City of *Mecca* stands. So that seeing they could not alter the situation of the Church to the South-East, which is the only point of the Compass the *Turks* adore, they have only mended the situation of their *Maharah*, to turn it toward their beloved point, for the better observation of the *Musselmén*. This *Maharah* is rivited into a little counterwall, that reaches no farther than the first Windows, and at the hight of the arch returns again to receive into its concavity, the books which the *Imans* make use of when they read Prayers. This counter-wall is mark'd in the Platform draught with two semi-circular lines at the East end of the Church, where now this *Maharah* stands, and where was formerly the *Synthronos* of the Patriarch of *Constantinople*.

Over against the place mark'd with the direction \odot . as also the place opposite to it, was formerly a passage through which the Priests went from the Vestry to the Altar. But those two passages are now stopp'd up, and that which is mark'd with the said *Direction*, is now made a Closet, Wainscoted Gilded, and spread with rich Carpets, with a large Window all the length of the Closet, glaz'd and lattis'd, where the Grand Signor hears Prayers, and pays his Devotions to his false Prophet. He enters into it through a door which is near the *Serraglio*, and which never opens but only to himself, being mark'd with the direction \odot . at which being enter'd, he ascends through a little lattic'd Gallery into his Closet, where he has a full view of all that are in the Mosque, without being seen by any. This Closet is mark'd in the Platform Draught, by the points next to the direction \odot . There are also other things mark'd in the Platform

H

Draughts

Drughts with points, as the singing mens Terraces at the direction D. the *Musit's* Mamber at C. and the Preachers Pulpitat G.

Having sufficiently describ'd the Cross and inner part of the Platform of *Sancta Sophia*, I shall now describe the Compass of the Walls, which are a square building, enveloping the Cross that gives form to the Church. The Eastern part toward the *Serraglio* had four doors formerly belonging to it, of which two are now stopp'd up, the third is for the Grand Signors privacy alone, and the fourth is public to all, and mark'd with the letter Q. Through this door you descend twelve steps to enter into *Sancta Sophia*, in regard the *Piazza* of the *Serraglio* is much higher than the Foundation of the Church. Between these two last doors contiguous to the Walls stand the four Buttresses which *Jastinian* caus'd to be erected, to support the oriental *Demi-dome*, which being thrown down by an Earthquake, and having broke down the *Sanctum Sanctorum* with the fall, he caus'd it to be replac'd where it stands at the two extremities of this oriental part. At the letter M. stand two Towers, of which that on the South-side is the biggest and lowest of all the four that stand at the four Corners of *Sancta Sophia*, as being built in haste, after that *Mahomet II.* had chang'd the Church into a *Mosquee*; and was the first piece of Building which the *Turks* ever erected in *Constantinople*.

The South and North part of *Sancta Sophia* differ very little, as having both the one and the other, Five pair of stairs, Twelve Windows, and Two doors apiece. Of the Five pair of staires there are Two very large that ascend to the top of the Church, and which were not only Built to accommodate the Women in their going up to the Galle-

Galleries, but also serv'd to support the *Domo* of the Church. They are mark'd in the Platform Draught with the letter E. The Three other pair of stairs go no higher then into the Womens lower Gallery. And of these, two pair are plac'd at the two Corners that make the square of the Church, opening into the Church-yard, for the sake of the Women, who by that means went and came without being seen of the Men. But the door to the middle most pair is within the Church, as serving only for the use of the Priests and Deacons, whose business it was to perfume the Womens Galleries, during Divine service. The doors belonging to the stairs within the Church, open only to the Galleries above. The Twelve Windows in each of the fronts North and South are very small, contain'd under four large Arches. The four doors which formerly open'd to the North and South are now stopp'd up, all but one to the South mark'd with the letter Q.

All the West part of *Sancta Sophia* is taken up with two *Vestibulums* or *Portico's*, and a little Court that lyes before them. The biggest of these two *Portico's* which joyn to the Church is double; that is to say, one above, and another below. The lowermost is the true *Portico* to the Church, for that above is only a Gallery belonging to the *Gumaikeion*. The inferiour *Portico* opens with Sixteen doors, Nine to the East, Five to the West, One to the North and another to the South. All these doors are of Marble, and the folders are of Copper or Brass, adorn'd with several flat Crosses, Trefoild or Flowerdeliz'd; from all which the *Turks* have taken the thwart pieces, not believing that Christ, whom they acknowledge to be a great Prophet, was ever Crucify'd himself in person, but only

that some Fantom or Apparition seemingly suffer'd in his stead. And therefore they cannot indure to behold at the very entrance into the *Mosquee*, such marks of Jewish cruelty, and Christian stupidity, in reference to the Article of our Saviours passion. The space between the doors is lin'd all with fair Marble of various colours, and border'd with A-lablafter Garlands of several sorts. Over all this Marble Embroidery, that reaches to the top of the Gates, are several Figures and Crosses in *Mosaic* work, which the *Turks* have not yet so much defac'd, but that above the Three doors in the middle you may discern the Picture of our Saviour giving his blessing to an Emperour prostrated at his feet, with a *Panhagia*, or our Lady on his Right hand, and the *Prodromos* or *John the Baptist* upon his left. The upper part of the space between these West doors of the Portico, is enlighten'd with three small Windows, contain'd under an Arch; the lower part being full of small *Terraces*, which I have not mark'd, in regard they are only of wood. At the two extremities of this Portico, are two large entrances or Portalls, where are to be seen several Pictures in *Mosaic* work, and other pieces of Carving upon the Brazen Folders, and these words already recited, MIKAHA NIKITON, with several Cyphers denoting the year when the doors were set up. Then under each of these large Portalls, are two lesser doors, that lead to the Womens Gallery up an easy pair of stairs, mark'd with the letter E.

Going out of this Portico, at the West side, you enter into another Portico, neither so long nor so large as the former. It was by the *Greeks* call'd *Nartex*, mark'd in the Platform draught with the letter N. Now in regard this *Nartex* serv'd to

no other use then to receive the Penitents and *Catechumens* or Profelytes, who were not admitted in to the Church, till satisfaction given, or before Baptisme, we do not find the least appearance, that ever it had any great cost bestowed upon it, being very plain, with a roof like the bone of a Fish, and pav'd only with great pieces of Marble without any order or design. Which is the reason that some believe, that this first Portico was not built at the same time with the rest of the Church, because it hinders the sight of the Front. But in regard we do not find by any probable conjecture; that there was ever any other Front or Entrance into the Church, then what it still to be seen, and for that it is a thing unlikely that they would have rais'd a Tower not above Twenty paces from the main structure, and half a dozen open Arches at the same distance, without closing up the whole with a wall, and some slight covering instead of a Portico, we may well believe, this Portico to be as ancient as the rest of the Church, as being built after the same manner and form with the rest of the particular parts.

At the two extremities of this *Portico* stand two little doors mark'd in the Platform Draught with the letter M. These are the doors of the Towers upon the West part of the Church, through which the *Muezzins* ascend when they go to call the people to Church; and which had the *Turks* any Bells would serve for Steeples. Round about the Tower upon the South side are several Fountaines under a Gallery, supported by Eight Pillars marked with the letter R. The west part of this *Narthex* receives in the Light at thirteen Windows, and opens with Three doors, of which Two are very large for the use of the people, the other very

small, not far from the Tower mark'd with the letter O. This Tower was formerly the Steeple belonging to the Church; now a useless vacuity, the *Turks* having converted the Bells into the lowder, and less pleasing Music of the Cannon. The little door is only for the *Muezzins* and other Officers of the Mosque, who have their Chambers round a small Court, mark'd in the Platform Draught with the Directions S. and T. There is also in this Court belonging altogether to the old Steeple, a place where you descend Thirty steps to fetch water out of a large Cistern, which runs under all the body of the Church, and discharges it self out of several Cocks mark'd in the Platform Draught with the letter P. Near to these steps, and toward the middle of the Court, stands a large Vessel in which the Officers wash their Linnen and other Habits. I have also mark'd it with the letter V. not that it is a thing so much worth notice, but that the Reader may observe the exactness and fidelity of the Draught, if ever it be his chance to Travell to *Constantinople*. He will also find at the direction ✠. a small octogon Chappel, which serves now to no other use then to lay the provision of Hay and Oates for the *Sultans* adjoining stables. It was formerly the Vestry belonging to the Church, of which there is still some likelihood remaining, there being a door out of this place into the Church, which I have fill'd up with small Tittles, to shew that it is now quite stopp'd up. All this that I have said may be seen in the platformed Draught, and therefore I shall cease to tire the Reader with any farther topographical description. As for the measure I have reduc'd it to the Fathom, call'd **Toise de petit pied*, by which the Reader may view and examine every thing with-
out

*The toise de charpen- tier is five Foot and a half The petit pied is some inches less than the Carpen- tiers foot.

out any fear of being deceiv'd, or making false conjectures, as being drawn with all the exactness imaginable.

Having thus describ'd the Platform, I come now to the elevation of the Church. True it is, that all persons who till now have heard talk of the Church of *Sancta Sophia*, have been easily led to believe, that the out side and inside of it was a Master-piece of Architecture, and that the ornaments both without and within do not give place to any of the stately and magnificent structures in *Europe*; and all this not only upon the credit of the *Greeks*, who in all Ages however have been look'd upon as vain boasters, but also perswaded thereto by several Travellers, who have made descriptions perhaps more pleasing to the ear, than approaching to truth. But for my part not believing the Hyperboles of Poetical fancies, and not finding the Historians of chiefest credit, who spake most highly in praise of this Astonishing pile, have gone any farther than big words, which only fill the mind with false Idea's without having vouchsaf'd us the least Line of a Description by way of Draught, or the least touch of Pencil or Graver. I have therefore presum'd to do more and say less, for the satisfaction of the Reader, who is left to his own judgment, knowing that of the Poet to be true,

*Segnius irritant animos demissa per aures,
Quam quae sunt oculis commissa fidelibus.*

*Words passing through the ear far less convince,
Then what is obvious to the seeing sense.*

The Northwest Prospect of Sancta Sophia.*Fig. VI. Pag. 104.**F. H. Van. Houe. Sculp.*

An Explanation of Figure VI.

- A. *The Domo ; very much weather beaten, inform like a half Circle, having Twenty Four Windows, supported with Four large Pillars, upon which it does not seem however to rest.*
- B. *Three of the four great Buttresses added to the Four large Pillars which sustain the Dome, in every one of which a great pair of stairs run up, that lead to the Womens Galleries.*
- C. *The Womens second Galleries, the six Arches of which are stopp'd up, to make them more firm, in regard of the frequent Earth-quakes.*
- D. *The Womens first Galleries, much longer and larger then the second, the Walls of which like those of the Church are lin'd with Marble, the Roof like a large Fish-bone, all enrich'd with Mosaic work, adorn'd with sixty Pillars of speckled Egyptian Marble, resting upon Forty others much bigger, of the same stone, which together with the Pilasters support the whole structure.*
- d. *The stairs by which the Priests ascender with their Incense into the Womens Gallery.*
- E. *The upper Portico at the end whereof were the Windows that looks to the West, is that fair transparent stone, which some Travellers have taken for an Onyan, but is no other then a very clear Marble, which are common in Persia.*
- F. *The North entrance into the lower Portico, never open but upon grand Festivalls, and during Ramazan. The Walls are lin'd with Marble of several colours, over which are the Pictures of Christ, the Virgin, St. John Baptist, and others, in Mosaic work, the Roof, Fish-bone work, embellish'd with Mosaic work,*

G. The

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- G. *The first Portico or Nartex. formerly appointed for Penitents and Profelytes, without any Ornament, at the end of which are two doors that lead up to the Towers. It has only two principal entrances for the people, and a small one in the middle, through which Officers of the Mosque pass to and fro.*
 - H. *This was the Steeple formerly for the Bells, now useless.*
 - I. *The entrance down to the Cistern under the Church.*
 - K. *The West door into the first Portico.*
 - L. *The Chains which the Turks fix to all places, for which they have more then an ordinary respect, as Gardens and other places about the Mosques; to prevent Horses, Mules and other Beasts from getting in; and which the people being bound to stoop as they pass under, puts them in mind of the respect and reverence which they owe to the place.*
 - M. *Four little Towers, to the top of which the Muezzins attend every day Five and Six times, upon Frydays, and Seven times in Lent, to call the people to Prayers.*
 - N. *The door of enclosure, containing the Sepulchers of Four Sultans.*
 - O. *A Cloyster, round about which are Built several Chambers for the Officers of the Mosque.*
 - P. *Part of the Serraglio.*
-

A Description of the Building and Elevation of Sancta Sophia.

WHich way soever you take a prospect of *Sancta Sophia*, of which the foregoing Draught by a Prospect to the North and West, it appears always square, for that the body of the Church

Church would be perfectly so, were it but only four Fathom more in breadth. At the four corners of the square, which is under the *Domo*, and which is rais'd upon the four large inside Pillars, stand four large massie Buttresses, admitting the light in at three Windows. In every one of which is an easy pair of stairs leading up to the top of the Church, mark'd in this plate with the letter B. Between which Butteresses run the Womens Galleries, whither they also lead. Of which the upper are mark'd C. shorter and narrower, as terminating between the two large Buttresses. The other or the lowermost is mark'd D, broader and longer, as having the same dimensions with the wings of the Church. To the upper Gallery belong seven little Windows without, answering to as many Arches which were formerly open in the inside of the Church, now by the *Turks* quite stopp'd up, as having no need of so many out-lets for their Women, since they are not permitted to come to Church. Above the roof of the upper *Gymnasion*, runs a single Wall cover'd with an Arch, and receiving the light in at Twelve ill-shap'd Windows; Seven of which are very small, and in a right line to the very roof of the upper Gallery, and Five somewhat bigger in the midst of the Seven below. All this is cover'd with a large *Domo*, on the top of which mark'd A, stands a pinnacle of Brass gilded, with a Crescent of the same at the top. Which manner of finishing is observ'd in all the publick Buildings among the *Turks*.

Under this *Domo*, on the west part of the Church is a *Semi-Dome* with Five Windows, of which one is shut up. It appears at the side of two small Cupola's, which have between them one large semi-circular window parted into six Lights, with a thwart,

thwart piece of stone-work, which rests upon two small Columns that support two others. Those two little Cupola's were only plac'd in that part for ornament, for they have no overture into the inside of the Church, nor into themselves, as not being hollow. Between these little *Cupola's* and the large Buttresses there are two other *Semi-Domes*, one of each side, having formerly six Windows a piece. But the continual Earth-quakes were the occasion that some of them were stopp'd up. These two Demi-Domes upon the West side, with the two that answer them upon the East side, cover the four Semi-circles of the Quire, and the entrance into the *Sophia* mark'd in Fig. V. with the letter H.

A little below these three Semi-Domes runs a great Gallery with nine great Windows, every one of which is parted with a thwart piece of stone-work, and a part of two little square Pillars, all of Marble, of which the *Portico* under it has as many. It is mark'd with the letter E. and is supported with six Buttresses, in the midst of which runs up a four-square Tower mark'd H. it is not above Fifty Fathom high, and was therefore the Steeple formerly belonging to the Church; but could not contain very many nor very great Bells, in regard it was no bigger. Under the Buttresses behind the Steeple, is a little *Portico* or *Nartex* mark'd G. and near to it at the direction I, is a large door that leads to the Cocks of the Cistern under the Church. The Trees adjoining shade a little Court belonging to the Officers of the Mosque, whose lesser Chambers you may see at the letter O.

At the four corners of all the Building stand four Towers, all delicate pieces of Workmanship, except that which stands behind the Mosque, of which

which you see no part in this Draught but only the Spire near to the letter A. They are mark'd with the letter M. having above but one Gallery, which is as high as the Windows of the great *Domo*, but they bear their Pinacles above that of the *Domo*. Round about the two Minarets or Towers, upon the West side of the Church, are the three principal entrances into them, mark'd in the Platform Fig. V. with the letter E. but in this last plate with the letter K. in regard that in this place there is but one to be seen. It is cover'd with a little *Domo*, at the side whereof there is a little stone cut into steps, for those that ride to the Mosque, to alight, or to get up on Horseback. To the East of this Tower is to be seen one of the Entrances into the large *Portico*, mark'd E. This is the North entrance, where you descend by steps into the Church, by reason the pavement of the street in that place is higher then the Pavement of the Church. Within this entrance upon the left hand, as also at the other end of the *Portico*, appear two little doors opening upon an easie pair of stairs that lead to the upper Galleries. From this entrance into the grand *Portico*, there runs a little Wall, that encloses the three North half Buttresses, and the space between them makes a little long Court; planted with some few young Trees. This wall ends at a little *Ostogon* Chapel, which was formerly the Vestry, mark'd with the direction \dagger in Fig. V. and in this Draught with the letters P. Q. Between this little Chapel and the Tower behind it, is one of the entrances into one of the upper Galleries mark'd in Fig. V. with the letter E. but not to be seen in this latter plate, because this Chapel hides it in such a manner, that it is not to be discover'd, but as you enter, or stand just right against it: Now in regard

regard it was at this private and little frequented door that I always went into the Church to take my Draughts and observations of *Sancta Sophia*, I will recreate this tiresome description with the story of an accident that befell me, at what time I was at the height of all my business.

The eager longing which we have to see, and enjoy what we desire, exposes us to many hazards. For the gaining of that, we sacrifice oftentimes what is most dear to us in the world. I met at *Constantinople* with two persons who had orders from His most Christian Majesty to Travel the East, and to bring him back upon their return the most exact Draughts and faithful relations of whatever they could meet with that was most worthy observation. To this purpose, as I was one day studiously reading their instructions, I found that among other things, they were expressly commanded, if it might possibly be accomplish'd, to take the Draught of the inside and outlide of *Sancta Sophia*. Now understanding that neither of these two Travellers had dar'd to expose themselves to the danger, it came into my mind, perceiving they had left *Constantinople* without adventring to pursue the Kings commands, that I might perhaps have better success, if for the satisfaction of my Prince I should take upon me to run a little more hazard then they were willing to undergo, that were under the Kings Sallery, and honoured with his commands.

Foreseeing therefore how dangerous a thing it was to take the Draughts and measures of *Sancta Sophia*, and that neither my long habit, my long beard, nor the Title and quality of Physician, which I took upon me, would stand me in any stead, I had recourse to intreague and policy. For we do meet with some persons, who by vertue of some engagements or other, do at length attain the ends

tends which they propose to themselves. To this purpose I address'd my self to a certain *Greek*, who had all the good qualities of a person who sought nothing more than to do kindnesses when opportunity offer'd. He was a Goldsmith by Trade, which he follow'd less than the zealous affection which appear'd in him to excess, to do courtesies for his friends. He liv'd near the Church, which made me believe he might be acquainted with some of the Officers belonging to it. To him therefore having particularly imparted my design, he told me, he would discourse the business to one of his Neighbours, and put me in farther hopes, that he did not doubt but that when he went to cary home certain toys which he was making for one of his Wives, he should accomplish my business over two or three Flingians or cups of Coffee, especially having had success, in things of much more danger. I left with him a *Venetian Sequin* to drink, worth seven * *Livers*, ten *Sous French*, and promis'd him more if he could but get me the liberty to take the Draughts and Measures of *Santa Sophia*.

or two
French
Crowns
and a
half.

The next morning the *Greek* came to my Lodging at *Galata*, and carry'd me to *Constantinople* to a person near his house, with whom I had certainly made a better composition, had he drank as much Wine as he made use of Oyl. He was the chief *Muhtar Agasi*, or *Caudilasti*, belonging to the *Mosquee*, that is to say, the chief of those who are employ'd to look after the Lamps. Neither is the *Muhtarist* of this *Mosquee* a small Office. For as it is his business sometimes to keep above two Thousand Lamps lighted at a time, especially all the *Ramazan* nights, it behoves him to have his hands as clean as a Mahometan, from all other defilement but those of dirty Gold; to which purpose he washes them every moment, not being able

able to avoid the greasie kindneses which the Oyl will sometimes drop upon his fingers. This good man, whom it was impossible to gain by never so many Lamps full of Wine, in regard he was an old curmudgeon that never drank any, told me at my first approaches, that his Goldsmith had extremely surpriz'd him, in acquainting him that I had a desire to take the Draughts and measures of the inside of *Sancta Sophia*; that perhaps I was ignorant, that the entrance into that holy place was open to none but *Mussullmen*, and that there could not be a greater crime then to admit a *Giaur* or Infidell to take the Draughts and measures of that place as I design'd. True it was indeed, that having the care of the Lamps and the Galleries, he could giye me entrance above and below, without any danger, provided it were not in prayer time, but to stay three whole days as I desir'd, he could by no means permit me, without the hazard of his own life, as well as of mine, should I be discern'd by any one during prayer time, or be surprized by any of the other Officers who had keys as well as himself.

I understood by his canting what he drove at, and that there was a necessity of some other then the usual key to open the Gallery doors. To this end I made use of a neat Watch that I had bought by chance for three *Venetian Sequins*, though it were worth above six, and which I carry'd with me out of a design to present him if he accomplish'd my purpose. This Watch I drew out, lookt what was a Clock, and then wound it up before his face. The bait took, the *Muchtar* fail'd not to ask me to let him see it, and finding it pleas'd his fancy, demanded of me if I would sell it. I answer'd the Watch Watch worth ten *Sequins*, but since it pleas'd him,

I would present it to him *jaba* or gratis, if by his permission I might see the inside of *Sancta Sophia*, and stay there three or four days at several times, that I would go in before *Salem-namasi* or before day break Prayer, and that I would not stir out till after *Accham-namasi* or Evening Prayer: which since he had the Keyes himself, might be done without any hazard to himself or me, so he let nobody in besides my self.

The covetous fox, having his eyes dazzl'd with the sight of my Watch, cry'd out, *bré guidi kiafer choc istersên bir sabat ichun. Ah Devil of an Infidell you ask too much for your Watch.* However he added, that seeing the earnest desire I had, he willingly granted for his part what I demanded; but that not being the only person that kept the Keyes of the Galleries, therefore to make sure work, it behov'd me to speak to two Officers of the Mosque, who as well as himself had all the Keyes of the same places; however he did not question but that for some small matter he should prevail with them to my satisfaction, and that he would give notice to the Goldsmith of his success.

The Greek either out of affection or interest seem'd to be most passionately concern'd in my behalf, not giving himself any rest for soliciting the *Candilafti* or Lamp-lighter to perform his promise, so that in few days he came to me like one overjoy'd, and told me that my business was effected, that I had nothing to do but to go the next Morning, being *Monday*, and wait at the private door of the Mosque, which would not fail to fly open to me, by vertue of the charmes of my Watch and four *Sequins* more, which I was to give to the two other Officers mention'd by the *Muhtar*: who being satisfy'd, I might have liberty to draw,

take measures, and do what else I pleas'd; but dig up the Foundations of the Mosque.

I that had never pay'd less than five and twenty per cent. for my Bills of Exchange, that I might not fail of my time, and thought my Watch a sufficient price for the satisfaction of my curiosity, was very loath to part with my four *Sequins*, to the value of Ten Crowns; considering withal, that it was not a Mile to the bottom of my Purse. Nevertheless after many contests in vain, seeing those *Adorers* of Silver would not bate me a doit, allcadding still the great danger and hazard which they ran for my sake, I was perswaded to cross the Cudgells, that I might see some thing in *Constantinople*, which was a raritie, and which I was assur'd that no person but my self was ever before Master of: Thereupon I went to the place appointed, and foreseeing that there would be some want of a little refreshment in regard I was not going to keep the *Turkish* Ramazan or Lent, but only to draw the Draught of the Church, I carry'd with me a *Bologna Sawfage*; a Bottle of Wine, and a Loaf. Which had been sufficient to have cost me my dear life, had they found me eating Bacon and drinking Wine, the two abominations chiefly forbidden by their Law, and polluting with them the holiest of all their Mosques. Thus I spent the first day well enough without any interruption in the Gallery. But the next day was not so calm. For whilst the *Turks* were at their Devotions, I fell to my Sawfage and Wine, and by that time they had done Praying, I had done eating; and was fallen very serious again to my business. When lo, athwart the Pillars at the other end of the Church in the Galleries, I perceiv'd a tall long fellow stalking toward that part where I was, who I found had let himself in at another

another door than that at which my Introduc^r had let me in.

I was firmly of belief, seeing a white Turbant, and a person whom I knew not, that my business was done, should it prove to be any other, than one of those whom the Mu^tar had made of the conspiracy. I was in a strange *Quandary*; sometimes I thought, because I was at my repast while the *Turks* were at Prayers, that some person had spy'd me from below, as having perhaps had the ill luck while the people in the Mosque were prostrated with their heads to the earth, and kissing the Ground and crying out *Alla hecher*, to have too much exalted mine out of my zeal to drink their healths, and to play upon my soft Instrument to their lowd Musick. I was in a peck of troubles, and knew not what to do in the condition wherein I was: besides that I knew not where to bestow my papers, pencills and Bottle, for which I could find no excuse in the world. It was a crime that neither stake nor fire could hardly have expiated, to find a *Giaur* making figures, eating Pork, and drinking Wine, in the *Turks Holy of Holies*. I must confess I was never in such a Pannic dread in all my life, and that I never saw the shape and likeness of death so exactly drawn before my eyes in all my days.

However though I firmly believ'd my self to be a person no longer of this world, yet that I might not be surpriz'd with my Bottle and Sawfage, I hid them together with my papers under a Carpet in a dark corner, with all the speed I could, and so drawing forth my Rosary, and a certain book which I had about me, written by *Peter Gilius*, I return'd to my seat, and put my self into a posture of one that had but newly said his Prayers.

Every step the *Turk* made toward the upper *Portico*, from whence I had been drawing the bottom of the Church, my deadly fears augmented. But in regard he came but slowly on, I had time to recollect my Spirits, to put on a good face, and confirm my self in those resolutions I had always taken, which were rather to lose my Life a thousand times, than my *Præputium* once.

Thus feigning my self to be at my Prayers, I held my Book, which I had no great maw to look in at that time, in my left hand, and my Rosary in my right hand, with the Beads whereof I was fumbling, when the *Turk* approach'd me; and instead of a *Salamalek*, or *How d'ye do*, cry'd, *Brè guidi giaux ne uklersen bonda; Villain of an Infidel! what mak'st thou here?* I answer'd him, after I had look'd very seriously in my Book, and turn'd over two or three of my Beads according to the Musselmens's manner: *Sir, I am at my Prayers, stay a little while I beseech ye.* — After which, having made a Genuflexion, together with the sign of the Cross, I rose up to speak to him. *Salamalekum Aga*, said I, or *Good day t'ye, Sir*; then going on, *You need not wonder, Sir*, quoth I, *to find a Christian alone in the Galleries of Sancta Sophia*; adding, *he knew it was a Church formerly built by the Christians, who had still a great Veneration for it, and being one of those, that I had obtain'd permission to be let in, to the end I might spend some few hours in Devotion and Prayer, and that I expected him who had let me in, to come suddenly and let me out again.*

The *Turk*, who was one of those who had shar'd my four *Sequins*, having heard me, presently feren'd his tempestuous Countenance, not being able to forbear laughing, to see in what a cold sweat he had put me (for he might easily read my distemper

per

per in my looks), and to hear what a fine lye I had got already chew'd for him. Thereupon he bid me be of good comfort, and cry'd, *Courcmas Adam, Fear nothing; I knew, said he, you were here;* and so having shew'd him some of my Draughts which he desir'd to see, he left me to take off the rest of my Bottle to recruit my Spirits.

An Explanation of Figure VII.

- A. *The Turks Colophon, or Pinnacle-head, being a Fig. VII. crescent of Brass or Lead gilt.*
- B. *Two of the four great Buttresses that support the Domo.*
- C. *The Women's second Gallery.*
- D. *The Women's lower Gallery.*
- d. *The Stairs where the Priests and Deacons ascend with their Incense.*
- E. *The upper Portico.*
- F. *The South entrance into the lower Portico.*
- G. *Buttresses that support the upper and lower Portico; under which is the Nartex or Porch for the Penitents and Profelytes.*
- H. *The Steeple where the Bells hung formerly.*
- I. *The Entrance down to the Cisterns under the Church.*
- K. *The two West Gates opening into the first Portico, and so into the Church.*
- L. *The Chains which the Turks put before all the Doors of those places to which they bear any respect, as before the Door mark'd with the Letter N.*
- M. *The four Towers which the Turks have rais'd about the Temple instead of Steeples, of which the biggest and lowest, mark'd M*, was the first that was built in Constantinople.*

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- O. *A little Cloyster with Chambers for some of the Officers of the Mosque.*
- P. *The Fountain where the Turks wash before they enter the Temple.*
- Q. *The Window where the Sybil of Sancta Sophia sits, an Officer employ'd to give Water to those that desire to drink,*
- R. S. *The South enclosure, containing the Sepulchers of divers Grand Signors.*
- T. *The Tombs of several Grand Signors, their Wives and Children.*
- T*. *The Sepulcher of Sultan Mahomet, and his six and twenty Children.*
- *T. *Sultan Mustapha's Tomb.*

A Description of the South Prospect of Sancta Sophia.

HAVING already describ'd the North Prospect of *St. Sophia*, it will not be much material to add the South Prospect, the Fronts of both being so very like. The great *Domo*, weather-beaten with its Pinnacle, and Pinnacle-head mark'd A, is the same on both sides, having four and twenty Windows plac'd upon a Square, supported with three large Buttresses mark'd B, surrounded with Galleries C and D, accompany'd with Semi-domes, and adorn'd with a *Vestibulum* and *Portico's*, as at E. G. grac'd with four Towers mark'd M, and beautif'd with Gardens like the other Mosques. I shall therefore only add for the satisfaction of the Reader, the most remarkable differences between the two Fronts, North and South.

To begin therefore at the Letter P. This Letter marks out several Fountains under a small Gallery: For the *Turks* never enter the Mosque to
say

say their Prayers, before they have wash'd every part of the Body, which they think has committed any offence; believing that not only the least drop of Urine, or any other Excrement, may defile them, but also the hearing of reproachful and scandalous words, and what ever the voluptuous Sences entertain of wanton pleasure; for which reason they always wash the principal inlets of sensual Delight. And therefore they never build any Mosque without the provision of several Fountains, or some small Stream, for which they make an artificial Chancel to bring it up to the Mosque, for the conveniency of the Musselmens travelling upon the Road. And indeed there are always near their Mosques two sorts of Fountains, the one to wash in, the other to drink. To the first belong certain Cocks, which are free for every one to turn, either to wash withall, or drink; for the Water is always very clear, and very well tasted. To the second belong certain neat Pots of Copper tinn'd, where attends a person employ'd for that purpose to distribute to every one what he has occasion for, to quench his thirst. Did the *Turks* but love the juice of the Grape as well as the *Germans*, and were not Wine forbidden by their Law, it would have been a much greater convenience, and an act of higher Charity to have erected so many Taverns near the Tombs of the Dead, where the Living might have drank the Founders Health in good Wine of free-cost; than so many pitiful Water-Almshouses or *Sebilkanas*, of which there are many adjoining to the Tombs of great Personages and *Grand Signors*, where the people fuddle nothing but fair Water in memory of their Benefactors; of which number is this adjoining to *Sancta Sophia* near the Letter Q, upon the South side. This *Sebilkana*, or Water-

The Description of Constantinople.

fudling School, is one of the most ancient in *Constantinople*, being erected by *Sultan Mahomet*, surnam'd the *Leacher*, for that he had by several Wives no less than six and twenty Children, which lye round about him in little Coffins in the *Turbé* or Sepulcher mark'd T*. The other Sepulchers belong to so many other *Grand Signors*, all enclos'd in one Court, shaded with a great number of Trees.

An Explanation of Figure VIII.

Fi. VIII. †. *The Domo, lin'd with Mosaic Figures, as mark'd in the Plate.*

A. *The place where formerly stood the Altar.*

a. *The Stairs which now ascend byassing, which formerly ascended streight upright from one of the large oriental Pillars to the other, at the Extremities of which stood the Emperours and Patriarchs Seats. They enclos'd with a Balustrade the compass of the Quire. But now the Turks have shap'd them otherwise, to turn them toward Koblè, where the Mirabe or Mahumetan Altar stands.*

B. *The Mirabe or Maharah, like a Nich in the Wall, where the Alcoran is kept. On the right and left hand stand two large Candlesticks, and in each a Taper of Wax.*

C. *The Mufti's Mamber or Chair, where he reads Prayer all Bairam, and upon other solemn Festivals.*

Q. *The Grand Signor's Closet, where he attends his Devotions.*

J. *The Gallery leading to the Closet.*

D. *Two low Terraces or Balcones for the Singers and Moderators of the peoples Voices, which they call Belliger.*

E. *The*

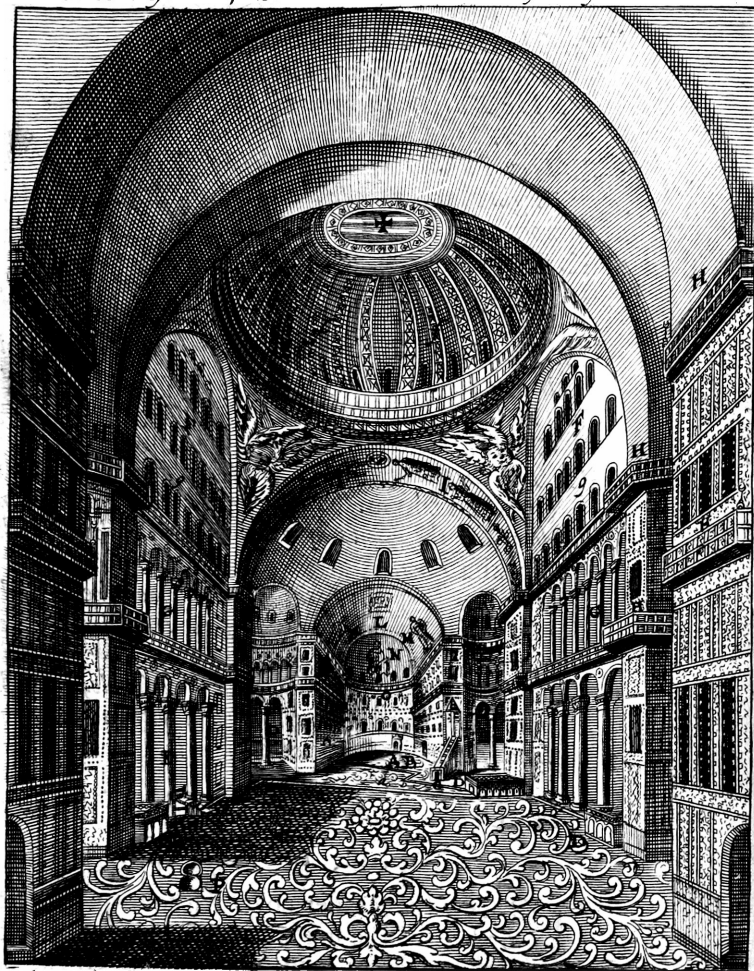


Fig: VIII. Pag: 121.

- E. *The Preachers Pulpit, wherein there is a Sermon
A-la-turquesca Wednesdays and Fridays.*
F. *The Windows of the Church.*

f. Tha

The Description of Constantinople.

- f. The Windows of the Domo's, low, and giving little light.*
 - G. The Women's lower Gallery.*
 - g. The Women's upper Gallery.*
 - H. The Balisters that run round the Church above and below.*
 - I. Four Pictures of Saints, over which is one of the Virgin Mary, garnish'd under with Moresco Mosaic work, and all under the same Arch.*
 - K. Four large Seraphims, with six Wings a piece.*
 - L. The Picture of Christ's Face upon the Napkin, call'd Veronica.*
 - M. Two large Angels, whose Wings cover their whole Bodies from head to foot.*
 - N. A large Picture of our Lady sitting and holding Christ in her arms.*
 - O. The three large Windows of the Quire, and Sanctum Sanctorum. In the Rounds between the Windows are the names of eight great Prophets of the Turkish Law.*
 - P. The mouth of the great Cistern under the Church, whence they fetch Water to cool the Musselmén, when over-heated with their Turkish Zeal.*
- The Pavement of the Church is all of Marble, wrought in divers Compartiments, cover'd with a Mat, and sundry Turkish Carpets laid over it.*

The Description of the inside of Sancta Sophia, the East end.

TO shew the Reader now, without any danger or hazard the inside of *St. Sophia*, you are to understand, that as soon as you come to the entrance of the three Doors in the middle, you have almost an entire prospect of the whole, or at least of the principal part of what I am going to describe.

There

There was formerly but one Altar in this Church, where now there is none at all. It was plac'd at the Letter A, and a little below there was a separation of Wood gilded and adorn'd with Pictures, and opening with three Doors which the *Greeks* call *Hagiai Tirai*, or *The holy Doors*, for that they belong'd to the *Sanctum Sanctorum*. The Quire for the Singers enclos'd all that space contain'd between the two small Pillars at the lower end of the Church (upon which that separation call'd the *Eiknoftafion* joyn'd) and the two large Oriental Pillars that sustain'd the *Domo*, against which the two Seats of the Emperour and Patriarch were fix'd, the one on the North, and the other on the South side. Now for the sake of these two Seats, and the rest with which this place was environ'd, therefore was it call'd *Ambon*, or *The place of Seats*. It was just under the Oriental Semidome, having five Windows, but low, and giving little light. All the Seats of this *Ambon* were taken away, when *Mahomet* the Second turn'd the Church into a Mosque. But the *Mirabe* or *Turkish* Altar is plac'd where you see the Letter B, and instead of Seats, which the *Turks* never use, there are only the *Musti's Mamber*, or the *Katib* of the Mosque's Desk, mark'd C, and a *Tebligh*, or little low Balcone for the Singers, mark'd D. Over against the *Musti's Mamber* is the Grand Signor's Closet.

The Seats of the *Ambon* were formerly appointed for those that officiated at the Quire. But the Preacher's Pulpit might be perhaps where the *Turks* have now plac'd theirs. It stands in the midst of the North part of the Church, made after a different manner from those in our Churches, for it is open before like a large and very high Elbow Chair. He that preaches, ascends by means of a
short

short pair of Stairs before it, leaving his Shooes below ; and being got up, seats himself like a Taylor upon his Shopboard, and talks to the People, but with very little motion of the body. This Pulpit stands at the Letter E ; it is all of white Marble, wrought in transparent work with Roses, and variety of *Moreſco* Ornament.

Behind, and over againſt this Pulpit, ſtand four large Pillars of ſpeckl'd *Egyptian* Marble forty foot high, and all of a piece, with ſo little difference in the turning between the middle and the top, that 'tis no eaſie thing to diſcern their diminution, which makes them appear to be all of one piece : But their Chapters ſeem to be of a particular Order, which may be call'd the *Barbarian Greek*. The Workman intended to have cover'd them with the Leaves of *Acanthus*, or the Thistle call'd *Brank Urſin*, but miſs'd his deſign through his ill imitation. 'Tis true, the delicacy of the Tool that carv'd them is to be admir'd, as being almoſt all transparent ; and it ſeems as if the Artiſt intended to have intermix'd between the Foliage ſome certain ſignificant Characters. The upper part of the Chapter, that forms the ſpace between the Arches, is of various colour'd Marble wrought in transparent work, with ſeveral branches of Foliage and Flowers, and Garlands of Porphyry.

Theſe four great Columns ſupport ſix others belonging to the firſt Galleries, ſome of which are rather for Ornament than Uſe. Thoſe ſix Columns at the Letter G, are much leſs than the four lowermoſt, and the Shape and Sculpture of their Chapters is alſo different. The upper part of the Columns belonging to the Women's lower Gallery is very rich, and good work, branch'd with Flowers and Foliage made of Jasper, Porphyry, Mother of Pearl, and other ſuch-like

like Stones of great price. But it is impossible to distinguish or express all these Embellishments by the Graver's Art upon a Copper Plate. Above these Ornaments there runs a Gallery round about the Church, with its Balisters, in the distance between every one of which stands so many Lamps, which are kept burning all Night long during *Ramazan*, or the Season of Lent. This Balister is the last piece of Building, which is lin'd with Marble within the Church. The upper part was formerly all embellish'd with Figures in Mosaic work, as appears by the Ruins of it in several places, the rest being now defac'd by the Turks, who cease not to blemish and destroy what remains, where they can come at it, with long Poles, and then to daub the deformity over with white Plaster. Which they have not done however so absolutely, but that several Figures appear untouch'd out of their reach, as well in the first Galleries, as in the body of the Church: For there are still to be seen two large Seraphims under the East part of the *Domo*, four Saints, and a Virgin in the middle, under the Oriental Arch, mark'd with the Letter I; two large Angels, and the *Veronica* or Napkin, with the Picture of Christ's face upon it, at the Letters M and L, over the *Sanctum Sanctorum*; and lastly, a large Picture of the Virgin *Mary* sitting in a Throne, holding Christ upon her knees, who gives her his Blessing. This Picture appears at the bottom of the Church near the Letter N, in the midst of a Semidome inlaid with Mosaic work gilded, and illuminated with five small Windows. These may be look'd upon as a good Omen for the Christians, that by an effect of Divine Providence, those Sculptures which cover'd the *Sanctum Sanctorum* are still remaining entire to this day, though they stand

stand in a place very much frequented, and within the reach of Mischief, as being left there to excite one day the Piety of the Christians for the recovery of the Church. Over this Balcone runs the upper Balustrade mark'd O, but the lower Balustrade terminates under the Angels at an Overture, which serves instead of a Door.

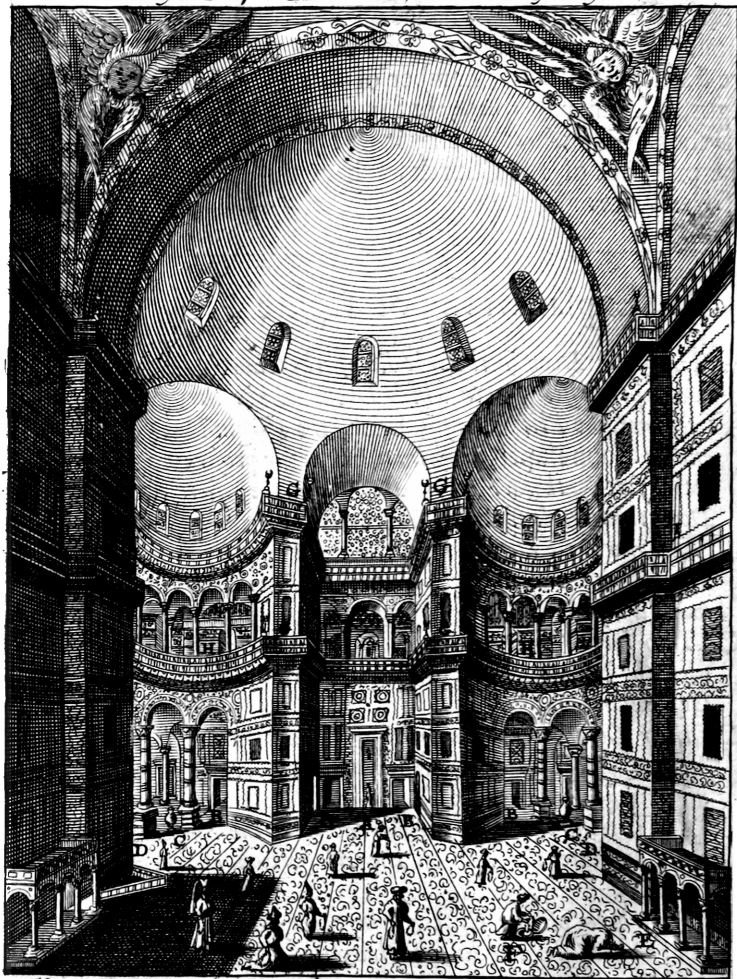
Over this upper Balustrade, under the Grand *Domo*, at the Letter g, were formerly seven open Arches, which belong'd to the Women's second Gallery; but now those Arches are stopp'd up, only their place and form remains, in regard the *Turks*, who never admit their Women into their *Moiques*, have no occasion for so many Galleries to accommodate their Piety; and have therefore appointed those Galleries which formerly belong'd to them, to the use of the Men. Over these Arches thus stopp'd up, mark'd with the Letter F, are the Windows of the two Fronts of the Body of the Church, though very ill contriv'd. The seven lowermost are very small, but the five which are over them very large; but as well the Glafs-work of those Windows, as of all the rest of the Church, except the six in the *Sanctum Sanctorum*, is only compos'd of round quarrels of Glafs set in plain Plaster, which is the reason that the whole Church is very dark and gloomy, notwithstanding the great number of Windows, which are all low, and such as afford but little light, and resemble rather the Vent-holes of a Cave, than the Windows of a Church.

The spaces between the Windows are so many portions of Circles or Arches, which as they diminish, terminate toward the middle of the *Domo*, where they make the figure of a Rose inlaid with Mosaic work. From the middle, and the parts
about

about this Rose, mark'd with a ✠, descend several Rods of Iron, at which hangs a large Circle within about eight or ten foot of the Pavement, to which are fix'd a prodigious number of Lamps, Ostriches Eggs, and other Baubles; but in regard it is no part of the Building, and for that it would have hinder'd the prospect of the Church, I have left them out of the Plate.

An Explanation of Figure IX.

- A. *The great Door in the middle of the Church, with Fig. IX. two other lesser; over which Doors within the Portico, are the Pictures of Christ, the Virgin Mary, and St. John Baptist, with an Emperour prostrate at their feet; athwart this Door may be seen the Door that leads into the Nartex.*
- B. *The two little Doors, upon the right and left hand whereof are two passages leading to the other Doors, mark'd also B.*
- C. *Two large Urns, which are kept full of Water to cool the Mahometans, over-heated by their devout Gesticulations.*
- D. *Four Columns of Porphyry, girdl'd with Brass in several places to preserve them from breaking, as beginning already to crack.*
- E. *Two little low Balcones or Terraces for the Singers, that regulate the rest of the Musselmen at their Prayers.*
- F. *The mouth of the Cistern where they draw Water out of the Cistern under the Church.*
- G. *The upper and lower Balustrades that run round about the Church, between which the Lamps are set, which burn upon solemn Festivals, and in Lent.*
- H. *The*

*Fig IX Pag. 128*

H. The Gallery where the Women sate apart from the Men during Divine Service.

We

WE are now to leave the Church, where I am sorry I have so long detain'd the Reader ; and therefore seeing the Doors are open, let him consider at which he will go out. I must confess he has this advantage above me, that he may take a prospect of them without any hazard, or being misus'd for his pains by the zealous Musselmen, as I was ; for I had finish'd all my work, but only the Gates, and some few things relating to the Ground-work of the Church, and lowest part of the lower *Portico* : To which purpose my long Beard and Habit, with my red Turbant, (for none but Musselmen are suffer'd to wear white or green) stood me in great stead. For in that Equipage I durst venture into the *Sophia*, without notice taken of me by the *Turks*, whose Eyes are so zealously fix'd upon the Pavement, that they take little heed whether a Man's Turbant be Christian or Turkish. Nevertheless one day trusting too much to my Habit, and the Excuses which I had always ready cut and dry'd, I could not be content to go alone as I was wont to do, but I must needs take a friend along with me, who was a *Venetian*, and who in a whole year that he had liv'd at *Constantinople*, had never dar'd so much as to look into the inside of the Mosquee. As for his habit, it was well enough, but he wore long Hair, with a *Calpac* or *Grecian Bonnet* upon his head, after the manner of the *Europeans* that live in *Turky*. Now having that day little to do, I carry'd him, forsooth, into the *Portico*, with a design to have gone cross the Church. But my friend, when he had seen as much as could be seen from the *Portico*, out of his *Venetian Gravity*, would not venture to expose himself any farther, by hazarding a dispute with the zealous *Mahometans* : So

K

that

that he left me to go by my self, and stay'd at the Door to be a testimony of my rashness, not dreaming that he should be the cause of the misfortune that befell me.

For while I was got into the middle of the Mosquee, and still making forward to the Door next the *Serraglio*, two curs'd Bigots of *Turks*, that were coming to say their Prayers, found the *Venetian* at the Church door, under the roof of the *Portico*, where I left him. They ask'd him, whether he were come there to turn Musselman? To which, when he answer'd in the Negative, and told them, that he only stay'd for his friend that was gone into the Mosquee, a suddain transportation of Zeal enflaming the two *Turks*, the one falls upon the *Venetian* with his prophane Fists, and expells him out of Holy Ground, while the other makes towards me with his Papouches in his hand, and without the least warning, gives me a rude Complement over the shoulders, for which I return'd him thanks with the swiftest pair of heels I could find. I did not think it safe to stand upon Interrogatories, or to inform my self of the reason of his incivility. I thought it more advantageous for me to trust to my Legs, than to stay to tell the boystrous *Turk* by way of Remonstrance, That if *Mahomet* commanded him to stand barefoot in the Mosquee, yet that I did not believe he ever intended that any *Turk* should make use of his Shooes to abuse a Stranger in his presence. No — I ran away with all the speed I could, and fearing less the durtying my *Messes* or new Breeches, than to be defil'd by the rude touch of a Musselman's fist, I never left running till I got to the turning of the Street, where I put on my *Papouches* or Shooes, which 'till then I had no leisure to do. Had these *Turks* known that I some
days

days before had eaten Bacon and drank Wine in their Mosque, 'tis ten to one they would not so easily have suffer'd me to win the Race.

To return to the Matter. The West part of *Sancta Sophia*, where stand the Gates of the *Portico* at which I got out, is one of the fairest Fronts of the Church, as may be easily seen by the draught. Over the West Arch, which leans upon the two great Pillars that support the *Domo*, you meet with a large Semidome, which covers both upon the right and left hand two other small ones, which are as it were instead of a Shoulder to the entrance into the Church. It had formerly five Windows, but now one is stopp'd up. Between these two Elbows cover'd by their Semidomes, appear the three principal Doors of the *Portico*, being plac'd in the middle of the West Front, and between six other Doors equally divided upon the right and left hand. That in the middle, which is the biggest of all, is mark'd in the Design with the Letter A. The two other, (which are lower) by B. Near to which are two passages, which cross over the Pillars that flank them, leading to the three other Doors of each side. Through the great Door you may discover another answering to it, and leading into the *Nartex* or *Pertico*.

Over these three Doors are three large Overtures adjoining to the two sides of the Pillars that flank the Front, and in the middle rest upon two double Columns. Through which three Arches you may discover a good part of the upper *Portico* which belong'd to the Women's Gallery. In the midst of which stand four little Pillars of green Marble, only for shew, or else perhaps they might have formerly serv'd to make a separation between some Window or Lattice, which prevented the

Women from being seen. The upper part of this Front, over the middlemost Doors, is taken up with a large Window parted by two Columns, and cut in the midst by a piece of Stone-work, the Glass-work consisting only of round Quarrels-set in Plaister. The Ornaments of this Front, and of all the rest of the Body of the Church, are of Marble, Alabaster, green Marble, and Porphyry, Mother of Pearls, Cornelions, and several other rich Stones. I have observ'd, to the utmost of my power, the order and fashion of all these Ornaments beautifi'd with such diversity of rich Materials; but the smallness of the Volume to which I was oblig'd to accommodate the Plates, would not give me leave to make a larger distinction of the several parts. However, if this small Design prove acceptable to the World, I may in time be able to gratifie the Reader with a Description in larger Draughts. In the mean time, the Reader may be assur'd of all the exactness imaginable, and the various colours of the Marble may be discern'd by the variety of the Graver's hatching in the Plate.

Upon the side of these three middlemost Doors, the two little Pillars which flank them form a kind of Elbow, by the assistance of the two great Pillars which sustain the *Domo*; in the midst of which Elbow or Semicircle are two Columns of Porphyry, each plac'd upon a Pedestal, equalling in height the third part of the body of the Pillar. But in regard these two Columns that sustain three Arches with their Pillars, support also five others, which make way for six Overtures, upon which are fix'd the Semidomes and their Galleries, the bulk whereof render'd their weight too ponderous, the ensuing Earthquakes shook them so terribly, that they began to falter in many places, which

con-

constrain'd the girdling them about with Hoops of Brafs and Iron, to prevent their total decay.

Between theſe two girdl'd Columns, upon each ſide, ſtand two great Jarrs or Urns of Marble, having little Cocks belonging to them. Theſe are fill'd every morning with Water from the Ciftern, drawn up at the little Overture mark'd F, and cover'd with brafs Covers. If theſe two brafs Urns be not very ancient, yet it may be conjectur'd, that they ſerve in the ſtead of thoſe which were in the time of the *Greek* Emperours, and were made uſe of for the Sanctification Water which the Chriſtians uſ'd when they came to Church. For Hiſtory obſerves, that there was a certain large Veſſel full of Water, where the Faithful were wont to waſh their faces, to denote, that they were to preſent themſelves pure and immaculate before the Preſence of God; which Veſſel ſeems to be repreſented by the Holy-Water-veſſel; in the Roman Catholic Churches; as having written over it in a fair Golden Character this *Greek* Verſe, which may be read either backward or forward :

ΝΙΨΟΝ ΑΝΟΜΗΜΑΤΑ ΜΗ ΜΟΝΑΝ ΟΨΙΝ.

Waſh off thy Sins, and not thy Face alone.

But now they only ſerve to keep Water in, to quench the Muſſelmen's zealous Drowth. For the moſt ſuperſtitious *Turks* tarry a long time at their Devotions, and by means of their frequent Geſticulations and Genuflexions, and tearing their Throats with continually pronouncing the Name of God, or ſome one of his Attributes, overheat themſelves in ſuch a manner, that their Lungs are almoſt dry'd up with perpetual yawling; which makes them pant after the cool Streams of theſe

Water-Urns, whence they either take the Water themselves, or receive it from the hands of a *Der-vich*, or some other Officers of the Mosque, who stand ready with their *Toulouks* or Hair-bottles, and clean Glasses, to supply the wants of them that call for their assistance; but this is only upon Solemn Festivals, when the Mosque is so full, that every one cannot go to relieve himself.

Near the mouth of the great Cistern at the Letter E, as also right against it, stands a little Marble Terrass upon four Pillars of the same, very like the Balcones where the Musicians in *Italy* sit, only the Balisters are much lower, to the end the People may observe the Gestures of those that are in it, who are the Directors of the *Turkish* Devotion, by the Musselmen call'd *Bellighler*, as their Seats or Terrasses are call'd *Tebligh*; which Seats or Terrasses, and Chanters or Directors, are only in great Mosques, for the little ones have no need of so much Ceremony. The *Katib* who is the Curate, or the *Iman* his Vicar, are sufficient in such places; and for the Country Mosques, as in our small Parishes, one single *Iman* serves to do all the drudgery of *Iman*, *Muezin* or Cryer, *Lamp-lighter* or *Muchtar*, and *Kahigim* or Sweeper. But in large and much frequented Mosques, such as *Sancta Sophia*, there is a necessity for these Terraces; for that the Musselmen, who are at a distance from the *Maharab*, would never be able to hear or understand the *Iman* that reads Prayers, or to know when to bawl, and when to kneel; which causes great confusion many times, not unpleasant to behold; when one going to kneel, and another to rise at the same time, he that rises salutes him that is about to kneel with the poynt of his Turbant, to the great detriment sometimes of
Eyes,

Eyes, sometimes of Noses; which cannot but be a great disturbance to their offended Devotion. Therefore the Directors placing themselves in these Terraces, and observing the voice and gestures of the *Iman*, haul out to the Crowd what the *Iman* reads with a low voice, and teach the Rabble when to respond, in due season, at the end of every *Rekies*, or Couplet of the Prayer, *Alla Eeber*, and to prostrate themselves in their proper cue, after their Example.

And thus I have said as much as can be said in reference to the inside and outside of the Church of *Sancta Sophia*, referring my self, to supply the defect of words, to the observation of the Plates, which he that shall diligently consider, will find that the Body of this Church is in nothing at all less glorious than it was formerly, notwithstanding all the Stories of the *Greeks* to the contrary, unless it be where the *Turks* have defac'd it upon the score of their Superstition: For I look not upon the destruction of the Patriarch's Palace, or the Monastery adjoyning, to signifie much to the Body of the Church. As to the Front of the Church, there is no probability, that there ever was any other than what now appears, which has nothing of that Grandeur and Beauty, which a Church so loudly fam'd might justly require. True it is, that *Architecture*, and her two Sisters, *Sculpture* and *Painting*, were at that time little regarded, so that it seems rather a wonder that they did so well, than that they did no better, considering the barbarity and ignorance of the Age.

Of the Religious Functions of the Greek Church formerly exercis'd in Sancta Sophia, as likewise their present Practice.

IT is a Question hard to determine, what was the true Liturgy, or form of Divine Worship of the *Greeks*, in the time of the first Christian Emperours, or what it was a long time after them. The Ancients, as well in this, as in many other things, give us little or no light. But if we may make any conjecture, by what is now practic'd over all the *Greek Churches*, we may conclude, that the Governours, Ministers, and Officers of the *Greek Church*, were comprehended under three Orders; *Episcopal*, *Sacerdotal*, and *Clerical*. Under the *Episcopal Order* were the Patriarch, the Archbishops, Metropolitans, and Bishops. The *Sacerdotal Order* included Abbots or Priors, with their Brethren, Regular Priests, and *Cosmics* or Secular Priests. The *Clerical Order* contain'd as now, Deacons, Choristers, Children of the Quire, *Sacristains*, Lamp-lighters, Sweepers, Porters, and Bell-ringers. Of all which, briefly in their Order,

Of the Patriarch.

THE Patriarch of *Constantinople* has not always been invest'd with that high Title. *Metrophanes* was the first to whom it was allow'd, as being no more than a private Bishop, 'till *Constantine*

Constantine constrain'd *Byzantium* to surrender to him upon Composition, and to expell *Licinius*, who had taken Sanctuary there, and whose Party they had embrac'd. Nor was the *Byzantine* Bishop any more than a Suffragan to the Metropolitan, or Primate of *Heraclea*; wherein he had only ran the same fortune with the City, which was by *Severus* compell'd to truckle under the Jurisdiction of the Commonwealth of *Heraclea* her Rival, for having befriended *Pescennius Niger* his Enemy.

But when *Constantine* had once made it the Metropolitan Seat of the Empire, then it was that the Bishops of *Byzantium* obtain'd the sole Title of Patriarch. Afterwards prompted by that Sin of Vain-glory so common to Mankind, and so natural to the *Greeks*, though they had receiv'd that Title only in consideration and out of respect to the Emperours, yet they claim'd all those Rights and Priviledges which they thought were any way due to their new Dignity. And so powerfully they sollicitd the Emperour, that the Pope, full sore against his will, was forc'd to grant them not only such demands, for which they had some grounds of Reason, but also the Primacy over all the three other Patriarchs of *Antiochia*, *Alexandria*, and *Jerusalem*; and in regard that *Constantinople* was in *Thrace*, that Province also was given him, with several others which were formerly under the Jurisdiction of *Rome*, to which they had been annex'd by the Indulgence of the Emperours long before the fourth General Council, in the year 451. After which, these Patriarchs having usurp'd the large Provinces of *Asia* and *Pontus*, which appertain'd to the Patriarch of *Antiochia*, the Pope was constrain'd to grant them absolute Ecclesiastical Independency; and to confirm this Grant authentic

thentic and inviolable by a Canon of the fifth Council, which was the second of the General Councils held at *Constantinople* in the year 553. The Primacy over all the other Patriarchates was likewise at the solicitation of the Emperour *Justinian* confirm'd them in the same Council.

But however they obtain'd their Jurisdiction, it was of a large extent, as having under them 20 Archbishops, 24 Metropolitans, and a great number of Bishops. Nor have they who enjoy the Dignity at this day less, only the Revenue of so many Prelatures comes much short of what it was, though the people under their several Diocesses give them much more than what formerly they did.

Since Vain-glory and Simony became Masters of the Patriarchate, all these Prelates are constrain'd to reimburse the person, who to clamber over his Predecessor's head, gives never so much Money to the Grand Signor. Which is the reason, that whereas the Emperours formerly gave great Presents to the Patriarchs, to gain by their means the favour of the People under their Jurisdiction, they now receive vaster Sums from them; which daily encreasing through the exorbitant Ambition of the Patriarchs, will soon enhance the price so high, that in a short time it will be a difficult thing for all *Greece* to raise the Sum demanded. In the space of two years that I stay'd at *Constantinople*, two different Patriarchs gave for the Patriarchship, the one fifty, the other sixty thousand Crowns, as a Present to the Grand Signor. Considerable Sums for the *Caloyers*, who profess the Vow of Poverty, and ought to enjoy nothing of Propriety. Nevertheless when any of these Monks can meet with a rich Merchant, which will advance part of the Money,

Money, they propose their design to the Grand Vizier, who fails not to grant the Title to him that gives most, and having receiv'd the Present, gives him the *Barat* or Grand Signor's Letters Patents, by vertue of which the old Patriarch is displac'd, and the new one settl'd in his room, with order to the *Greeks* to obey him, and to pay with all speed the Debts contracted, under the penalties of Bastinadoing, Confiscation, and shutting up their Churches. Which Order is presently sent to all the Archbishops and Metropolitans, who give immediate notice thereof to their Suffragans: Who laying hold on the opportunity, tax the *Caloyers* and People under their Jurisdiction, the sum assess'd by the Patriarch, and something more, under pretence of Expences and Presents extraordinary.

Yet though the Promotion be thus irregular, they give the Title of *Panagiotita Son* to this very Patriarch, when they make their Addresses to him, that is to say, *Your All-Holineß*, or *Your most Supreme Holineß*, so soon as he has taken possession of his Dignity, of which this is the Ceremony: The aspiring *Caloyer*, having notice that his Letters Patents are ready, hastens to the *Serraglio*, or to the *Caymacan's* house, with two or three Bishops of his own gang; where being arriv'd, and having kiss'd in most humblewise the lowest part of the Governours Garments, the Grand Signor's Provisions are read to him; then having put on over his *Caloyer's* black Habit, not much different from that of the *Benedictines*, two Vestments of vary-colour'd Tissue, which the Grand Signor presents him, he gets on Horseback with the Bishops in his train, who are jackpudding'd in the same Dress, and in this Equipage they ride from the *Serraglio* to the
Pa-

Patriarchal Church, which is about half a League off. The whole Cavalcade consists of no more than a dozen persons, that is to say, a *Capigi*, two *Chiaux's*, the Caymacan's *Kiaia* or Secretary, and some Janisaries that march before. Behind come the Bishops and some few Caloyers of his Faction, in a habit, fitter for a Masquerade, than the Train of a Patriarch.

The Patriarch being arriv'd at the Door of the Church, which he finds shut, alights off his Horse, at what time the Vizier's or Caymacan's Secretary reads the Grand Signor's Letters Patents; which done, and the Church Doors being open'd, the Secretary leads him in, and having plac'd him in the Patriarchal Seat, the whole Cavalcade returns from whence they came in the same order as they went. And thus the Patriarch enjoys the peaceable possession of his Dignity, 'till a Crotchet comes into the pate of some other *Caloyer*, to offer the t'other ten thousand Crowns, and then good night *Nicholas* to his dear purchas'd Honour.

When all the Ceremony is over, all the Officers of the Church come to kiss the new Patriarch's hands, and to complement him with the *Polychronos ti Panagiotita sou*, like the Complement to the Roman Pontiff *Ad multos annos*. After this, Command is sent to all the *Greek* Prelates throughout the *Ottoman* Empire, to satisfy without delay the Tax which the new Patriarch has impos'd upon them, unless they intend that others shall be substituted in their places. To such a miserable condition has Schism, Vain-glory, and Simony, reduc'd the *Greek* Church, that it is now no more than the shadow of what it was formerly.

Of the Archbishops, Bishops, Caloyers, Priests, and other Officers of the Greek Church.

THE chiefest in Degree next the Patriarch are the Archbishops, who have under them several Suffragans; though as well the Patriarch, as the Archbishops and Bishops, ought all to be of the Order of *Caloyers*, and to observe the Rules which they profess'd in their Convents. And indeed all these great Prelates live after one and the same manner, abstaining from Flesh, performing the same Duties in the Church, and having the same Religious persons under them, that is to say, Regular and Secular Priests.

The Regular Priests, or *Papas Hierem*, are such as never marry; the Secular Priests, or *Cosmos Hierem*, are admitted that liberty, but not above once in their lives, nor to above one Woman at a time: But both the one and the other perform the same Duties in the Church, and read the same Office. Which is so tedious, that it takes up at least six hours in a day to go through with it. Which is the reason that they easily dispense with the greatest part of it, either for want of time or good will, or else because they have not wherewithall to buy them Books enough to compleat their Breviary.

These Books are about six in number, all of them, but one or two, large Folio's, printed at Venice for the most part. The first is the *Triodion*, to be read in *Lent*; the second *Eucologion*, containing all their Prayers; the third *Paracletiki*, com-
prehending

prehending all the Hymns, Anthems, and Songs, in honour of the holy Virgin, of which they have a vast number; the fourth is the *Penticeſtarion*, where is the Office to be read from *Easter* to *Whitſontide*; the fifth is the *Mineon*, containing the Offices for every Month; and the sixth the *Horologion*, which ought to be read every day, in regard it contains all their Canonical Prayers.

The length of this Office, and the price of the Books, is the reason that hardly any of the Bishops, Priests, or *Caloyers*, ever put themselves to the trouble of reading it. There are none that think it worth their while, unless it be at Mount *Athos* or the Holy Mountain, *Neomogni* in the Island of *Chio*, and some few other well-govern'd Convents: For all the rest of the Greek Clergy presume to lay it aside of their own accord, without expecting a Dispensation from the Bishops, who not having leisure to read it themselves, set them an Example which they are no less willing to follow.

I should indeed have put the Order of *Caloyers* before the Bishops, nay the Patriarch himself, since there is not any who can pretend to those Degrees, unless he be a *Caloyer*. But in regard it is not the custom so to do among the *Roman Catholics*, these honest *Caloyers* shall give me leave for once to place them in the rank which best becomes their seeming Humility. Now this I must needs say, that take away their Ambition and their Vanity, the *Caloyers* lead most strict and exemplary Lives. Like the Religious Orders of the Church of *Rome*, they make the three Vows of Poverty, Chastity, and Obedience; and they observe them very exactly, especially in all the great Convents, *Monte Sina*, *Sancta Saba*, *St. Michael* of *Jerusalem*, and those before mention'd. To this purpose they never eat Meat,
but

but live upon Pulse, Herbs, and Fruits, which they manure themselves in the Lands adjoyning to their Convents. They who are near the Sea, may eat Fish, unless it be in Lent, and then it is a Sin so much as to mention the words *Fish, Butter, or Cheese*, without the following Parenthesis, *Timi tis agias Sarakostis; With respect to the holy Lent be it spoke.* And by their Example, the people are no less observers of that abstemious Season.

All these *Caloyers* being compriz'd under the three Orders of St. *Basil*, St. *Elias*, and St. *Marcellus*, wear the same Habit, and observe almost all the same Rule. Every one of these Convents have their Superiours, the Friars, and the Novices, with the Lay-Brothers. The Superiour is call'd *Higoumenos* or Conductor, for the Title of *Archimandritis* or Abbot, is not so much us'd among them. This *Higoumenos* is very much reverenc'd by the Monks, especially in the great Monasteries; for in the lesser where there are several of equal standing, they have much ado to preserve their Authority, especially when they enjoyn any displeasing Penance, farther than such a number of Genuflexions, or Fastings. For as for any other more rigorous, the Superiours dare not so much as mention them; fearing if they should threaten the Monks with severer Punishments, lest they should drive them to a trick they have got, of not only renouncing their Superiours authority, but the Christian Religion, and to make some rash Oath to turn *Turk* by lifting their hands to Heaven; a Wickedness so frequent among them, that there is hardly any considerable Town in all the *Ottoman* Empire, where you shall not meet some of these *Kachi's Muhammed, Papas Mustapha, Murat Carabache*; that is to say, several Monks and Priests, *Armenians, Syrians, Greeks*, and others,

others, who throw away their Cassocks and Caps in exchange for the Turbant, which is of very ill consequence; for if these people are marry'd, and happen to have Children, all the Males above 15 years of age are bound to follow their Father's Religion: Though if they be of riper years, they are permitted to live at home with their Mothers and Sisters in the Christian Faith. So that the fear of losing absolutely those which they would only chastise according to their merit, causes the Superiours to be very cautious of inflicting severe Penances, unless upon such as are willing to submit to whatever they impose, or are very Criminal indeed. To this purpose I shall relate a short Story which happen'd in *Syria* while I was there.

Near to *Damas* stands a very fair Convent of Nuns and Monks (I put the Nuns first, because the place belongs properly to them.) This Monastery lies five or six Leagues from *Damas* to the Northwest, dedicated to the holy Virgin under the name of *Esseidé Saidnaia*. It is seated one part at the foot of a Mountain belonging to the Monks, the other part at the top, belonging to the Nuns. Both the one and the other wear black, and obey the Order of St. *Anthony*. Now in regard these Nuns live much after the same rate of the Nuns of the *Ave Mary* at *Paris*, a young Frier weary of the solitude of his Convent, bethought himself (under pretence of the begging Trade, which those honest Virgins drive over all the Jurisdiction of the Patriarch of *Antiochia*) to take a mumping Ramble all over *Syria*, but not understanding the Limits to which the begging Trade of the Convent of *Saidnaia* was confin'd, because he would not be known near home, he resolv'd to continue his vagabonding up as far as *Jerusalem*. To which
pur-

propose he had counterfeited Letters from the Abbess of *Saidnaia*, by vertue of which he had got together a considerable sum of Money, considering that Country was none of the most wealthy in the World. And thus encourag'd, he was in hopes to loyter on as far as *Tripoli* in *Syria*, where he might Embark either for *Europe* or for *Constantinople*, as he should see convenient. But coming to *Dgebel Ageloun*, a large Mountain encompass'd with small Christian Villages, he met there at the same time two of the Patriarch of *Jerusalem's* Money-Collectors, which that Prelate sends every year into those parts. Those fellows demanded of him for whom he begg'd? to whom the Caloyer answer'd, for the Abbess of *Saidnaia*. Thereupon the *Jerusalem* Collectors, not enduring such an encroachment upon their territories, sent him to their Patriarch, who after he had wrote to the Abbess, and receiv'd her answer, detecting the *Caloyers* falshood, took from him his habit of Priest and seculariz'd him, as unworthy of his profession and the habit which he wore. And thus the Superiours of Monasteries in extraordinary cases, for the support of their dignity, will not stick with ignomy to deprive such Monks of their habit, who are either obstinately disobedient, or from whose behaviour they are afraid of some trouble or ill accident. For they regard not the Vows which they have made to live and dye under such an Order, since those Vows are not made, but at the good pleasure of the Patriarch and Superiours of the Convent.

The profess'd Monks and other Fathers make no scruple to do the same; for they quit their habit as they find most for their advantage. Nay, though they have been Noviciats at least two years before

Profession, they many times leave the Convent to live upon their own Demeanes; or else absolutely to quit both Habit and Order. For their Vows are rather a reciprocal engagement which they make with the Order which they embrace, upon the deposition of a certain sum of Money at their entrance, than any Vow, or any solemn obligation to live under the strict rules of the Order. Nevertheless these professed Monks, and all the rest of the Religious Fathers, labour altogether for the good of the Convent all the time they live in it. Some take care of the Fruits, others of the Corn, others of the Cattel, and generally of every thing that appertains to the house. To which purpose, they employ their Novices also more often in the fields than in the exercises of spiritual meditation and retirement, to which they apply themselves as little as to their studies. Which is the reason that the *Caloyers* are commonly so sottish and ignorant, that you shall scarcely meet with any in the biggest Convents who understand any thing of the *Greek* letters, in which character their service and all their Prayers are written.

Now the necessity which the *Caloyers* are into manure their own Lands, causes them to receive a great number of lay-Brothers into their Convents, so many, that they almost equal the number of the Religious persons. These lay-Brothers spend their whole time abroad in the fields, never returning home till the evening; where notwithstanding their toyl and labour all the day long, they fail not to assist at a long Prayer, and to make a great number of *Metaniai*, or genuflections, bowing their knees to the ground, first down, then up again, then down again, with a motion so swift as is to be admir'd; which done, contented with a light Supper, they betake

take themselves to their repose, which is upon a bed which is not much softer than the bare boards, expecting till early Matins and dawning daylight call them to their wonted labour.

Over all these Religious Monks there are Provincial Visitors, though much different from ours in Europe. For ours make their visitations to hear the complaints of the injur'd, theirs, whom they call *Exarchi*, never visit the Convents under their jurisdiction, but to demand the mony which the Patriarch sends for. So that these poor *Caloyers* have but an ill time of it, to moyl and sweat, and to cause their Lay-Brothers to toyl and labour: For no sooner have they got a little mony together for the necessities of their house, but the Patriarch sends his Visitors to discharge them of it. Yet notwithstanding all these Taxes which the Religious *Greeks* are bound to pay, there are some Convents in *Turkie* very well endow'd, and some particular Monks so Rich, that they dare adventure sometimes to beard the Patriarch himself, and to buy him out of his Dignity, as I said before, especially being assisted by the Purse, and cunning advice of some Rich Merchant, who knows how to come by his Mony again with good Interest.

Next to the Orderly *Caloyers* and Religious Priests, follows that of the Seculars, or *Cosmicos Hierarchy*. I have told ye, that all these sorts of Priests are usually Marry'd; but some circumstances relating to their Marriage I have not yet related. So soon as they have been under the hands of the Ecclesiastical Barber, who trims generally as they do among the Catholics, and that they have serv'd the Church for some Months, they are admitted into the number of the *Anagnostai* or *Readers*, being thereby capacitated to read Mattins, the Psalms,

and such other things which our Clerks generally sing. The *Anagnostine* perhaps may be the same with our four *Minors*, as comprehending all the Duties which the *Anagnostai* ought to exercise. But in regard there are other persons employ'd as Porters, Bell-ringers, and such like Officers, their imployment is only to read. When I speak of Bell-Ringers in the *Greek Church*, it is not to be imagin'd that they are such who Toll their Bells as formerly. No, for the *Turks* spoyl'd all the Steeple-Music in the *Greek Church*. Instead of which, a certain Instrument call'd a *Simandron*, serves turn, which is a long narrow piece of Board, upon which the Officer rattles with a wooden stick, till he make the Board groan again; the noise of which assembles the poor Christians together.

When the term of Clerkship is expir'd, the Bishop ordains him a Deacon, giving him power to officiate at the Altar, and sing the Epistle, after which, if the Deacon have a desire to Marry he is free so to do. Only he must give the Bishop notice of it, and tell him with all the name and place of the Virgins abode, to the end he may enquire of her good qualities, and take particular care that she is handsome. For it is requisite that a *Greek Papa's* Wife have three good properties, Discretion, Chastity, and Beauty. But why more beautiful than Laymen? The reason is plain. For the Lay-men may Marry as often and as many as the please, but the *Papa* can Marry but one, and but once all his life time. And therefore it is but reason that the *Papa*, who makes provision at once for all, should have all those good qualities in one person, which if a Lay-man misses in one, he may find in another. And indeed they are generally very fortunate in their Chaces: For if there be e're a handsome young Girl in the whole Quarter

Quarter where a Matrimonical Priest is upon the hunt, every one strives to have him for a Son-in-law: As if the beauty in the *Grecian* women had been always consecrated, if not to God, yet to his Ministers; by which the most charming Beauties being emptied to those whom it behoves to be most pure, it becomes a Proverb among the *Greeks*, that when they would praise or flatter a young Lady, they say, she surpasses in virtue and beauty the fairest *Papadie*. And true it is, that their beauty is generally grac'd with a most pleasing modesty, to which the white vail which they wear upon their heads, the neatness of their habit, and their harmless conversation, add such a luster, that it is impossible but that they should win the affections of their Husbands. For this reason the young *Papa's* are permitted to leave their severe employments for some time, to attend the more delightful pastime of courtship, and taking order for their Nuptials. The Ceremonies of which being over, they return to their Functions, and are admitted into the Order of *Hiero-Deacons*, with power to read the Gospel, and officiate at the Altar with the Priest, till he be in a capacity to be made a Priest himself.

These are the chief Degrees in the *Greek Church*, the meaner Officers are first, the *Sacristans* or *Skenophilakes*, who take care of the sacred Vessels, and Church-utensils. The second are the *Calonarki*, that name the Anthems and Songs, and set the Tunes. The third are the *Tyrori*, or Porters, who take care to open and unlock the Church Doors; and the least are the *Candilafti*, that look after the Lamps.

Of their Offices.

AS to the Offices themselves, they differ according to the custom and Revenues of the place. In great Convents the Monks rise at Midnight to read the *Mesonyction*. Which Office lasts generally two hours. But upon great Festivals the *Mesonyction* is chang'd into *Olonyction*, which lasts all night. The institution of that Office was prudently intended to prepare them for the devotions of the following day. But many are the abuses crept in, which might be easily Reform'd, had the Greek Church Pastors as wise and learned as the Latine. Some I will relate which I have observ'd.

The Feasts that follow this *Holonyction* are either *Panigyri*, which we call *Fairs*; or *Polyeleon*, which signifies plenarie Indulgence. To these Feasts there flock great numbers of people: And in regard the most part go more out of custome than devotion, they carry along with them provision of good chear, to spend the night merrily. So that the singers themselves, being generally good fellows that will not refuse their Cups, fail not to meet with one good friend or other, that gives them frequent occasions to take breath, and to make pauses and rests which they do not find in their prick-song.

Being once at *Nenita*, a famous Town in the Island of *Chio*, upon St. *Michael's* day, there happen'd the feast of that Arch Angel call'd the *Panigyri*, *ou Taxiarchi*. At what time a friend of mine would needs have me go and see the fashion of this *Holonyction*. The Town, not being above eight miles from *Chio*, we arriv'd there the Seventh of September, which was the Eve of the Feast (for in all the

Greek

Greek Churches they follow the ancient Kalenders) and after a slight Supper, being fasting night, we went to Church about Ten a Clock, by which time the Church was so throng'd that we had much ado to get to the Chanters seat, whither I was resolved to croud, that I might hear the Melody to the best advantage. It was near an hour before the Service began, and there was already such a horrid noise and confusion, that the *Calonarchi* not being able to raise their Voices to be heard by those that were to take the Tune from their Notes, and the *Chanters* not having their books before them prick'd and rul'd as in *Europe*, the Music which was not in very good order was forc'd to cease; so that the *Proto-psalti* or Rector of the Quire grew angry, and at length his patience forsaking him, after he had struck several blows upon the Bench where he sat with his *Dekaniki* or Deans staff of Authority, he turn'd to the people and cry'd out as low'd as he could bawl, *Sopotate Theocatarati; Curst of God, will ye never hold your Clacks?*

The noise of the stick, and the thundering Voice of the *Ephimerios* or Master of the Quire, begat an indifferent silence for a while, and gave the Choristers leisure to rearken to the Tune. But presently, after the *Calonarchi* reading and baulling one thing, and the *Choristers* Singing and answering quite another thing, as having sipp'd a little too much of the creature, put the multitude into such a hideous strain of Laughter, that now the whole Church was all in an uproar, nothing but noise and confusion, and the Choristers were once more forc'd to put up their Pipes. This hurly burly endur'd along while, till the *Proto-psalti* horn-mad began to lay on again with his Battoon, and redoubling his fury, cry'd out a second time, *Sopateda*

Fourkismeni, *Hang-Dogs* be quiet. For you are to understand, that these *Papa's* are meer Clowns, and so regardless of the gravity and decency that belongs to their functions, that they make slight of cursing and giving ill Language in the very Church it self, as being their common way of reproving those that they find misbehaving themselves in the time of Divine service. Neither is it so much out of their zeal, but meerly out of an ill custome and habit of bad language, that they thus bespatter their *Parishioners*, which they will not scruple, in their fury, sometimes to call Rogue and Rascal in the midst of their Devotions for very slight mis-carriages.

Thus the whole night was spent in an alternative variation of squealing and singing, ribble rabble, chat, noise and din, laughing and cursing, with some lucid intervals of silence and praying, till Morning slumber having seized the greatest part of the Congregation, wearied with talk and hard drinking, they said their Prayers in a little more tranquillity: Prayers being ended, they went every one to dress their Victualls, and dinner being ready they fell to eating and drinking, and so to jumping and dancing.

But in the better regulated *Convents*, this *Holonyction* is observ'd with greater decency, in regard they are more carefull to keep out the multitude which cause the disorder. After the *Mesonyction* Office is over, which lasts till within two hours of Morning, the Monks return to their Cells till Five of the Clock, at what time they begin their *Martins* and *Hymns*, together with the *Prime*, which is always Sung at break of day; for they still so order the Service, that the *Prime* is always sung at Sun-rising. Which being done, every one retires to his Cell or

to his labour, till Nine of the Clock ; at which time they return to Chappel to sing the Ten a Clock Noon Prayers, and to say Mass : Which finish'd, the Monks retire to the Refectory, where there is a Lecture read 'em as they sit at Dinner. As they rise from Table, both Morning and Evening, the Cook falls upon his Knees, and as if he expected the reward of his pains or the pardon of his faults, he cries out to the Monks as they pass by him, *Eulogite Pateres, your blessing good Fathers !* to which every one makes answer, *Theos Syncoresti, God bless thee.* Thence they retire to their Chambers, or to work, as they please, till Four a Clock, at what time the *Simandron* calls 'em again to Chappel, where they finish Evening Service, and go to Supper at six ; Supper done, they return to Chappel, to read the Service which they call *Apodipho*, the after Supper-Service ; which being concluded, at Eight every one retires to his repose till Midnight. At what time they have no occasion to spend much time in dressing, in regard they lye in their Cloaths, putting off only their upper Garment : There being none but the *Europeans* that make use of Sheets in *Turkie*.

Now in regard the *Caloyers* are they who enjoy the principal dignities in the *Greek Church*, therefore all other Priests are conformable to their example ; which is the reason they never say above one Mass in a day, let there be never so many Priests in the Convent. So that the *Roga* or Salarie of Twenty or Thirty Crowns a year, which the Church-Wardens pay to the Priest, is only for his assisting at the *Office*, and not for saying Mass, which the people hardly understand, so that a great number come when it is half over, and others when it is quite ended. Nor do they who come last any way strive

strive to excuse their sluggishness, believing it enough to go in and look upon the Church, and make a few genuflections and so home again; for they cry, *God's compassionate, he'll be merciful to those that hear but half, and save those that come when all's done.*

This may seem to be a kind of shadow of the ancient Divine Worship in the Temple of *Sancta Sophia*, if we may be permitted to take our observation from what is now in practice; but certain it is, that they are fallen into an infinite number of errors, through the extream ignorance of their Priests, who either uphold the people, or precipitate them into all the superstitious abuses of true Religion, which a disorder'd and irregular ignorance can be guilty of; either to satisfy the silly devotion of the ill-instructed multitude, or their own particular Interest, and profound sin of Avarice, which is too deeply rooted in the whole Priesthood. All which abuses may be mainly attributed to the little respect they shew to God in their Churches, and the extream obstinacy wherewith they persist in their opinions. The first plunges them into a great number of miscarriages under pretence of Religion, and the second will not permit them to acknowledge their errors. I shall here insert some few Examples both of the one and the other.

I came to the Island of *Zam*, during the time of the *Greeks* Easter, at what time rather at the Instigation of my curiosity than devotion, I was resolv'd to stay the whole Office out, which they sing at that Festival. To this purpose I was oblig'd to go at Three a Clock in the Morning to the *Greek Church*, which is call'd *il Domo de Greci*, though it be not the Cathedral of that place, in regard

regard the Greek Bishop, in whose Diocess lyes the Island of Zant, resides as *Cephalonia*. That Morning the *Proto-papas*, or chief Priest, began the Office at Four a Clock in the Morning, which lasted till Nine; though in other places, where they are more pester'd with *Turks*, they begin at Midnight or sooner, to the end they may have done by break of day. But in all that time I did not observe, neither in the Gestures of the Priest, nor in the Prayers themselves, any thing that could inspire the least devotion into a man. Every thing was done with so little decency or Reverence, that I did not much admire at what afterwards happen'd. The Sun being up, and the Priest in the middle of the Office, I was strangely surpriz'd to hear the noise of so many Pistols and small fire Armes let off, and at the same time a confused cry, *Christos Anefti, Christ is Risen*: But this surprize of mine in a very short time turn'd into as violent a laughter, which I could not forbear upon this *Occasion*. A hairbrain'd sottish young fellow, who stood very near a *Papa*, taking no notice when he let off his Pistoll, that the good old man had a great head of hair and a stately long Beard, according to the custome of all the *Greek Priests*, fir'd his Pistol so near to the *Papa's* reverend bush, that his Locks and Beard were all in a suddain flame: Which caus'd such a vast disturbance in the midst of Divine Service, not a little interrupted before by the noise of the Pistolls, that it would have afforded sport to any man, that had not been under the same consternation of Bacon-fingeing, that possess'd the poor afflicted *Papa*. This Ceremony, first brought into use to testify their joy as well for their being rid of a meager Lent, as for the hopes of Resurrection, which that Feast confirms to all Christians, is observ'd

observ'd not only in the Island of *Zant*, but also over all *Turkie* and the *Archipelago*; and though it never be observ'd, without some fatal disorder, yet the *Greek* Priests never speak a word of suppressing it as an abuse crept into the Church, no more than they do of another Ceremonious custom as idle, for the Priest to give about a cup of strong water to all persons that are so happy to stand in his quarter. On the other side, finding that the Toleration of these follies gains the affection, and opens the purses of their Parishioners, they are so far from abolishing the old, that they strive every day to introduce new superstitions that may any way contribute to satisfy their natural and inherent Avarice. Of which the *Polykirion* is an evident proof. This is a Ceremonie not unlike that which is us'd upon *Candlemas* day among the *Latines*, and falls out to be observ'd twice a year, upon the *Ephiphani* and at *Easter*; for these being the two most noted Holy-days among the *Greeks*, and which therefore bring the greatest numbers of people to Church, the Priests took an opportunity to introduce a Ceremony that every person should receive from them a Wax-Candle, which cost them no more than Three or Four *Sons* a piece, but for which the people Ten or Eight at least. 'Tis true they give the Children small pitiful Taylors searing Candles for nothing, which as their Parents take for a great favour, so it keeps them from diving into the Cheat.

The *Papa's* have another stratagem to milk their Parishioners by means of their *Sphragides* or mark'd Loaves. The secular Priests carry every one of them to Church a Household loaf, and the Clerks and Deacons having cut it into small pieces, the Priest blesses them, as he distributes to all the Congregation,

gregation. This is observ'd upon all Holy-days and *Sundays* toward the people. But the Priests having thus engag'd the Multitude, and unwilling to lose by their charity and benedictions, put this trick upon 'em the first *Sunday* in every *Lent*, to reimburse themselves. For then every Family covetous of the *Papa's* Blessing, Bakes and brings to Church, a little Loaf made in the form of a Cross, of which the four extream parts are like a Lozenge, and the middle part round; and every part mark'd with the name of *Jesus* thus, ΙϞϞ. These Loaves the Priest takes, and having blest them, breaks one Loaf into five parts, and gives them to five several people: Now in regard those pieces being thus blest are presently endu'd with secret vertues, equal to all the Charms, Antidotes and Amulets in the world, therefore the people are oblig'd to pay for every mark'd piece six blanks, by which means one blessed Bun, which costs them nothing, in regard every Family provides their own Loaf, produces them being divided to five persons, no less than Twelve or Thirteen *Sons*; which is a very good blessing-interest.

Yet notwithstanding all these petty cheats and several others which the Priests impose upon the people, to pinch money out of their pockets, those poor Christians are the most zealous to obey their orders and injunctions of any people in the world, and to give them whatever they demand. They firmly believe that a *Papa* can never tell a lye, and that no Oracle spoke such truth as what a *Greek* Priest utters, whatever his ignorance, and how low and self Interested soever his soul may be. It is impossible to make a *Levantine* acknowledge, that the Bishops, Priests, and other Ministers of their Church, being so lumpishly dull and sottish as they are,

are, are incapable of instructing them in matters of Faith which are above their reach. And therefore they choose rather blindly to obey their commands, than to suffer themselves to be better taught, or convinc'd of their errors.

Of their Faith.

AS for what concerns their Faith, they neither know what they believe, nor what it is they ought to believe. Their *Papa's* never speak a word of Catechisms, Articles of Faith, of Hope, or Charity; or if at any time a *Papa* mounts the Pulpit, 'tis not so much to make a pious exhortation to the people, nor to direct them how to lead their lives like Christians, nor so much as to read a good Homily which is more easy, but to gain the Two Crowns which is generally given to the Preacher for his Sermon, which as the people do not understand, so neither do the *Papa's* know what they say. And which is more, they drawl out their words at such a distance one from another, that though they stand a full hour in their Pulpits, yet they hardly utter Four Hundred words in all the time. Nevertheless they are in high esteem, and the poor people that understand not, nay some that heard not a word the *Papa* said, cry one to another as they go home, *Psila Emiliseno Didascalos: What a rare Preacher was this, what wonderful things has he said!* Thereupon I once ask'd some of their Adorers what it was they so much admir'd, and what it was their Parson had told them, that was so charming to their ears? But when I found that not one of them could remember the least tittle of what they so highly commended, I made answer, *Psila Emiliseno Didascalos diati den heptases. Most certainly your Preacher spoke Mysteries, for I find that none of you know what he said.*

Of

Of their Sacraments.

Concerning the Administration of the Sacraments, they are by them administered after a manner so different and disagreeing from the first Institution of the sacred Myserie, that you would swear they either believe not in what they do, or else that they take little care of what they are about. They number Seven Sacraments, but to make short work of it, they administer but Three. *Baptisme*, *Confirmation*, and the *Eucharist*; they give them all together to Infants Forty days after the birth; sometimes later, sometimes sooner, at the pleasure of the Parents, or as necessity requires. *Penitence*, *Extreme Unction* and the *Eucharist*, they make use of all together likewise, five times a year, at *Easter*, *Saint Peter's*, *St. Paul's*, the *Assumption of our Lady*, and *Christmas*; the *Order* and *Marriage* they confirm both together, and upon the same person.

Concerning *Baptisme*; when the Child is in a condition to be Baptiz'd, they make choise of a Godfather and Godmother, if it be a Boy; if a Girl, they many times content themselves with a Godmother only. Then the Infant is carry'd to Church, where he is plunged over head and ears in the *Colymbitra* or Font of *Baptisme*. Which done, the Godfather carry's the Child, Midwife-like, to the great door of the Sanctuary, where they anoint the Childs head, neck, stomach, shoulders, armpits, hands, elbows, leggs and feet: Which done, they put upon the Infant a white shirt, and waistcoats, and such other accoutrements as are requisite, which they never put off in eight days after. At what time the Godfather and Godmother carry the Child again to Church, there to have all the

the Childs swaths and linnen wash'd, which he has foul'd during the eight days. All which is done in a little stone Vessel, bored through in the middle, lest the sacred Oyls that besmear'd the Infants Cloaths should be profan'd by powring away the water that wash'd them upon the Ground.

This Oyl is highly esteem'd among the Eastern Christians, especially among the *Armenians*, who some while since, had a great dispute in Law upon this vëry subject. Their Patriarch, who generally resides in the upper *Armenia*, lives in a large Convent, which the *Armenians* in their Language call *Echemiazin*, the *Turks* in regard of its three Churches *Uscha Klisia*, and the *Europeans*, the *Three Churches*. It is seated in a large Plain at the foot of the famous Mountain *Ararat*. This Patriarch was wont always to make the *Myron* (for so is the holy Oyl call'd) and sent it from time to time to all the *Armenian* Bishops, as well those in *Persia* and *Turkie*, as to all the rest who had not permission to make this Oyl, which was a priviledg only belonging to the Patriarch. But it happen'd that about Ten years since, the Bishop of *Jerusalem* having an Ambition to make himself Patriarch, for that *Jacob Vartabier*, the present *Catholicoës* or Patriarch of *Armenia*, had given over his trade, by an immediate power from the Grand Signor, fell to work himself, and made such a quantity of the holy Oyl, as 'tis thought would suffice all the *Armenians* in *Turkie* for several years, which new *Jerusalem Myron* has caus'd such a schism among the *Armenians*, that all those who live in *Turkie* are now separated from their ancient Brethren, and refuse the Bishop of *Jerusalem's Myron*, who by the authority of the Grand Signor had usurp'd the Patriarchship of the *Armenians*, and maintains his ground notwithstanding

standing all the suits in Law commenced against him, and great sums of money expended by the former Patriarch, who thereupon came the last year to *Constantinople*, to try whether he could bring the *Jernsalem* Bishop to an accommodation, and to take his *Myron* of him again as he did before.

This Oyl is boyl'd in a great Kettle with several odoriferous herbs and drugs, and the wood that feeds the fire is all sacred fuel, as the Relicks of broken Images, torn books, and such other Church-moveables as have been formerly consecrated to pious uses. Nor will all this serve, unless it be made and bless'd by the Patriarch himself, and three or four Metropolitan Bishops, who in their pontifical habits, and with their devoutest Prayers continually attend the Composition from the Vespers of *Palm-Sunday*, till *Holy-Thursfday* Mass, which is celebrated upon the great Jar, where this precious Oyl is put up for use.

And this is that holy Oyl employ'd in all Unctions of Baptisme and Confirmation, which is never twice apply'd to the same person. But there is another Oyl which they call *Eukoloon*, or the blessed Oyl of Prayer, which the *Greeks* frequently make use of to anoint those who are in perfect health, but the *Latines* never but only to the gasping. The *Greeks* also give it at great feasts to those who have confess'd and receiv'd the Communion, but then they apply it only to the forehead and hands, and the Priest when he performs the Ceremony, repeats the end of the seventh verse of the 122 *Psalms*, 'H *παῖς οὐδέσις, καὶ ἡμεῖς ἐρρῶμεν*, *The Net is broken, and we are escap'd.*

The fourth sort of Unction in the *Greek Church* is that which is given to the Priests, whether *Ca-loyers*, single men, or Marry'd; for the Sacrament

Order.

of the *Order* is common to both. Therefore when any person desires to be ordain'd a Priest, he is first examin'd whether he can Write and Read; for it is now adays a very great accomplishment among the *Greeks* to have study'd so far, there being several admitted to the Priesthood that can do neither. Being thus examin'd by his *Pneumaticos* or Confessor, who is many times as ignorant as himself, he is presented to the Bishop; who, upon the report of the spiritual Father, gives him his Orders, yet so as the ceremonie is not compleated in less than Three days one after another; nor till the Bishop be satisfy'd of his life and conversation, nor till he is proclaim'd in a full Congregation *axios, Or worthy.*

*Peni-
tence.*

The Sacrament of *Penitente* among the *Greeks* at this day consists only in rehearsing their sins to the *Pneumaticos*, and undergoing the penance enjoyn'd. However this recital is made without any serious examination of the confession last made, nor accompany'd with any act of true sorrow or contrition 'Tis sufficient that they sit down in a Chair by the Confessor, and in that commodious posture make him a rehearsal of their faults themselves, or else tarry to hear what questions their Confessor will ask them, and then patiently receive his injunctions of mild Penance; which amounts to such a number of knee-bendings, or so many Almes, which is more welcome. The next morning, or it may be the same day, after the Priest has receiv'd himself, he sings with a loud voice at the great door of the Sanctuary, *Μετὰ φόβου Θεοῦ, πίστεως, καὶ ἀγαπῆς προσέλθετε,* *Approach in the fear of God, in Faith and Charity;* and then all the Communicants crowd to the said door, at what time the Priest taking up the Chalice in his left hand fill'd with Wine and sops of Bread,

Bread, and a Spoon in his right hand, which they call *Labidi*, he distributes a spoonful of Bread and Wine to very one, not excepting the young Lads of Thirteen or Fourteen years of age, at which years the *Greeks* think 'em able to advise themselves; more especially seeing that it would be unreasonable to deny the Communion to such, when they administer it to sucking Infants.

The people throng in great numbers to this *Me-* *Eucha-*
talambasis or Communion, which they receive with-*rist.*
out ever kneeling. And indeed there is no other posture at Church in fashion, than that of standing among the *Greeks*. And for this reason it is, that instead of Seats and Pews, you see nothing in their Churches but your *Dekanikiai*, which are a certain sort of staves about four and five foot in length, headed like Crutches, and upon these Crutches they lean and rest themselves when they are weary with standing up right. And in this posture they also receive the Communion, under both kinds, of Bread and Wine mix'd together in the same *Potirion*, and with the same spoon, without any thing of squeamishness or distast one of another; not believing that any one who approaches the Eucharist can receive harm or infection of his Neighbour. Yet the Priests are so civil, that if they see any one with an apparent pair of scabbie chops, or that has any other foul disease about him, they will forbear to nauseate the stomachs of the rest, but order them to stay and receive a-part; though if they should be so clownish as to make no distinction, 'twould be reckon'd no great crime.

In other respects there is that disorder in the administration of the Sacrament, that the crowd of people thronging in upon the Priest, cause him many times to spill the sacred liquor upon their

Cloaths, and often upon the ground. Which proves a sad accident to the poor Priest; who cannot perhaps help the unruliness of the Multitude. For the Bishop being inform'd of this mischance, presently suspends the unfortunate *Papa* many times for five or six years. The Person thus suspended is called *Argos*; as it were to teach the Priest, that he who will undertake to hold such a blessed Liquor in his hand ought to have *Argus's* eyes in his head, and that if he miscarry in his duty, he deserves no less than the punishment of that same drowsie Guardian.

Marriage.

As concerning Marriage, the Ceremonies of performance vary according to the custom of the Country, though the essential part of the Sacrament be the same. But the same Person cannot Marry above three times; insomuch that a person that has been Marry'd above three times is pointed at as we point at Cut-purses or common Shop-lifters in the street. Now when two young couple are to be Marry'd, supposing they be pass'd the Age of Thirteen years, their Parents agree together and make up the Match without ever acquainting the young couple, unless it be at *Chios* and some other places in the *Archipelago*, where the young couple are too yare for their Parents, and agreeing upon the business between themselves, are Marry'd several Months many times before their Parents know any thing of the matter. And as these sort of private alliances are very frequent, it is observable that they fall out much more to the content and felicity of both parties, than those which are made by the Parents without the consent of the Children. But however it happen, the Wedding-day being come, and the Contract being sign'd before the *Papa*, the person to be Marry'd goes to the *Cadi*, to whom

whom he gives a Crown for a *Koget*, or License to Marry such a person, of whose name and habitation he gives the *Cadi* a note; which done, either in the Morning or Afternoon the Bridegroom and the Bride go separately to the Church, where the ceremony is performed much after the *European* manner, only with this difference, that in the Contract which is made before Marriage the Husband cannot give to his affianc'd Mistress as a present above Fifty Crowns in Silver, leaving him at liberty however to augment the sum if he pleases afterwards, though there is no obligation laid upon him.

This Law was made to the end that Virgins might not be hindred from Marrying to the first that courted them, upon hopes that another would give more; and for their Dowry they take the fourth part of the household Goods which the Husband leaves at his death, though perhaps she brought to her Husband very little or nothing; it may be some few Cloaths, Cushions, Coverlets, or Quilts, which are very much us'd among the Eastern people.

The Ceremonies of the Contract, and of the Church being over, the Bride and Bridegroom, their Godfathers and Godmothers, their Parents and Guests invited, return home to the Brides house, and there begin their feasting and jollitie, which according to the quality of the person continues till the eighth day after the Wedding; in which time the Marry'd couple many times eat themselves out of house and home, and pawn their Goods to support the glory of the Ceremony. They also observe two other Feasts during their lives, that is to say, their own Birth-days, and those of the death of their Parents. And in some parts of *Turkie*, there is a laudable custom among the Christians to

feast all their friends, when their Sons being arriv'd at the age of Fourteen years begin to pay the *Carache* or Tribute which the *Turks* set upon the head of every Christian; as if they rejoyc'd with the Apostles that they were accompted worthy to suffer ignominy for Christ's sake.

Of their Festivals.

WE may also add to the number of the *Grecian* days of Merriment, the Festivals which they observe through the whole year, especially in the Islands, where the Christians enjoy far more liberty than upon the *Terra Firma*. The most remarkable of these Festivals are *St. Andrew*, *St. Nicholas*, the *Forty Martyrs*, and *St. George*. The first of these Festivals is solemniz'd by the *Greeks* upon the accompt that *St. Andrew*, being an Elder Apostle than *St. Peter*, was the first that Christ call'd to the Christian Faith. They also believe him to be the Eldest Apostle, because he first Preached the Gospel in *Greece*, where some will have him to be the Founder of the Church at *Constantinople*, and give him the Title of *Proto-Patriarchis* or first Patriarch. But the manner of keeping his Holy-day, is no way correspondent to that honour which they pretend to bear him. 'Tis true they go to Church in the morning, but all the day after, they feast one another, and the Women do not believe they have done *St. Andrew* right, if they do not Fry for the whole Family a certain sort of Fritters and Pancakes, which they call *Tigantes*, fry'd in a pan with Oyl. The same cheer they have upon *St. Nicholas* day, only that they throw into the *Batter a Temin*, which is a small piece of money worth five *Sons*, or else a *Para* which is another

another piece of money to the value of Eighteen *Deniers*, of which one makes the tenth part of an *English Penny*; and that person of the family who finds that piece of money is esteemed very fortunate; a ceremony much like our chusing of *King* and *Queen*.

Hagii Sarandés is another of their Holy-days, which though it fall out in Lent, yet the *Greeks* make no scruple to honour it with the best cheer they can make; especially in the Islands and out-Villages, where they dance and frisk it like the Maids about a *May-Pole*. I have often admir'd } why the *Greeks* are so jocund upon this Holy-day, considering the almost natural Antipathy between them and the *Armenians*, in whose Country it was that these happy Saints laid down their Lives for the Faith of Christ, as being the Forty Saints that were put to death at *Sebastia* in *Armenia*. Nor are they less merry upon *St. Georges* day. So that the *Greek* Holy-days are spent rather in Feasts and dancing than in exercises of devotion. Nor do they repeat upon those days their *Pater Noster* half so often, as the following verses, which serve to regulate the movement of their dances,

Ascore Psomai kai asinai
Ton Hagion Sarandon inai.

Let us dance and spend at leisure
Forty-Martyrs-day in pleasure.

Besides these more solemn Festivals, the *Greeks* have also several Holy-days that will make a Traveller laugh let him be ne're so serious. About the middle of *March* I came to the Island of *Mitylene*, which is the ancient *Lesbos*, where the great *Pittacus* one of the seven wise men of *Greece* was born,

and walking one day through the City, I saw the Women at several Windows, some laying on with good big sticks upon skillets, others upon copper pans, or the covers of Kettles, others upon other sorts of Kitchin furniture, and all to make a noise. Wondering at the meaning of such a dismal noise, I went into the house of a friend of my fellow Travellers. There I found the Children dancing in the chamber to the barbarous melody their Mother made upon her brass Kettle-Drum at the Window, at the end of every Verse of a Ballad, which two of the family sung well enough, considering they were never taught at a Boarding-School, the whole Choir came in with the burden of the Song, which was to this effect.

*Oxo psili kai cori mesa
Martis kai chara.*

*March behind and give use ease,
Driving hence our Knats and fleas.*

For the Women believe that by vertue of this ceremony, every year perform'd upon St. David's day, the Fleas will never come near a house were they hear such a horrid noise about their ears, at the beginning of the Spring. But wofull experience will teach a Traveller the vanity of this charming superstition. For there are such a world of Knats over all the East, that the best charm a man can make use of is only a *Psilo-diagma* or a good Fly-slap, to Murder as fast as he can those profest enemies of his rest. 'Tis true the young *Greeks*, who are loath to carry the marks of their stings upon their tender skins, have found out another sort of Persecution for their destruction. For every

every night before they lye down, they wash their necks and arms with Vinegar, to secure at least those parts which are expos'd most to publick view.

The Religious Exercises of the Turks in Sancta Sophia, and elsewhere.

After that *Mahomet* the Second had taken the City of *Constantinople*, and had made his Entry into the Church of *Sancta Sophia* on Horseback, that same sacred Temple, which the Christians had formerly Dedicated to the *Eternal Wisdom* of the Son of God, ceas'd to be a place for the celebration of the Divine Mysteries of the Christian Religion; so that after the 29th of May, in the year 1453. the former melodious sounds of those sacred Hymns and Songs that accompany the Worship of God, was chang'd into the hoarse discords of the *Turish Namas*, which is the ordinary Prayer of the *Mahometans*. But in regard this *Namas* may be consider'd with respect to him that prays, as it concerns his Neighbour, and with respect to God himself, it may not be amiss to take a short view of a good *Musselmans* Duty, before he goes to his Prayers, while he is at his Prayers, and after he has finish'd his Devotions, to the end he may acquit himself well in reference to himself, his obligations toward his Neighbour, and his duty towards God.

The Preparations requisite for a *Turk*, before he goes to Prayers are five; the first is to believe the Articles of the *Mahometan Faith*. The second, to be Circumcis'd. The third, to forgive his Enemies, The Fourth, to hasten to the Mosquee

Mosquee when he is call'd. And the fifth is to wash, which is the preparation just before Prayers.

Of the Faith of the Turks.

ALL the Articles of the *Mahometan* Faith may be reduc'd to two; namely, that there is but one God, and *Mahomet* his peculiar Prophet or Messenger. For the word *Resul-alla* signifies rather a Messenger than a Prophet of God. The belief of only one God happen'd by chance to the *Turks*; if we may credit *Jacoub Elkindi*, an Author whose Works are to be seen in *Syriac*, who assures us, that the Alcoran being written, *Sergius* sent *Mahomet* to some of the *Arabian* Idolaters, who ador'd a huge Statue they call'd by the name of *Hachar*, which signifies great or vast of bulk, to tell them, that being commissioned of God, he did by his command advertise them no longer to adore any more Idols, but to acknowledge the only true and one God which had sent him. But those Idolatrous *Arabians*, devoted to the worship of their *Hachar*, would give no heed to his message; for, said they very gravely and considerately, if we must adore one only God which is thine, what shall become of our *Hachar*? *Mahomet*, not knowing what answer to make to such a difficult and puzzling objection, return'd back again, to consult with the Monk *Sergius*. Who considering of what Importance it was to bring over those *Arabians* to the Law which he was going about to establish, in regard they were very numerous and neighbouring upon *Mount Sinia*, where he had been a Monk, sent back the new *Legislator* to acquaint 'em, that he had consulted the Divinitie concerning their
answer,

answer, and that he was satisfy'd they should have the same esteem they had before for their old friend *Hachar*, provided they would adore God too, in testimony whereof, he was content that from thence forward all the true Musselmen should be call'd to their Prayers in the name of *God* and *Hachar*. Upon this condition, that *Hachar* might go Partners with God, the *Arabians* were content to worship God, and follow the Law of *Mahomet*, and from that time forward they made their joynt supplications to *God* and *Hachar*; till *Mahomet* being grown into greater power, order'd poor *Hachars* Idol to be taken out of the Temples and to set up in his room in great *Arabian* Characters, these words, *ALLA HOU HACHER*, *God* and *Hacher*, which is the cry that the *Mahometans* have ever since us'd to call the people to Prayers. And this is the Relation of that ancient Author *Jacoub Ebni Issaac Elkindi*, who liv'd about the year Eight Hundred, about two Hundred years after *Mahomet*.

Which if it be true, according to the report of this same Author who was a Christian, the Cry of the Muezens is easily expounded. Though it be true on the other side, that the most skilful in the *Arabic* Language, and most knowing in the *Alcoran*, assure us, that we must not read the words *Alla hou ei Hacher*, *God* and *Hacher*, but *Alla hou Hachar*, without the Article *el*, which is then no more than *God is powerfull*, and by maintaining that the words were never otherwise written or pronounc'd, avoid the reproach of being the Offspring of Idolatrous Ancestors, and of being constrain'd to change their first Religion for a new Doctrine.

The *Turks* therefore give divine adoration to none but God, the only Creator of Heaven and Earth,

Earth, and absolute Lord of the World. And this is the reason they will not suffer in their Mosques the Image or representation of any living thing either in sculpture or painting ; or if there be any left remaining in Mosaic work, which the ancient Christians made for the Ornaments of their Churches, they are either in places so obscure or so high where they are not taken notice of, or if they are once discover'd 'tis because they are unwilling to be at the charge of Scaffolds to pull 'em down or deface 'em. But where such prohibited things are within their reach, they are either disfigur'd and demolish'd, or quite daub'd over with the Masons Trowel.

The second Article of the *Mahometan* Faith comprehends, in epitome, all the vain dotages and extravagances of the Alcoran, in believing *Mahomet* to be the Messenger of God, and that there was never any truth more certain than what that Impostor has convey'd to 'em, as well by Tradition as Writing. Which Article, being the source and fountain of all the rest, it will be needless to repeat here their trifling Conceits concerning the creation and preservation of the World, or the method which God has taken to sanctifie and save mankind, with many other fantastical and irrational opinions, wherewith their brains and writings are stuff'd. Nor shall I say any thing concerning their leud conjectures of Paradise, celestial in respect of the Beatific Vision of God, of which they assure their believers ; but bestial in regard of those brutish pleasures which they hope there to enjoy with a full swinge, and the Apartments which they allow therein to several Beasts, such as *Abrahams* Ram, *Moses's* Heifer, *Solomons* Ant, the Queen of *Sheba's* Parrot, *Esdra's* Ass, *Jonas's* Whale, the Seven sleepers

sleepers Dog, and *Mahomet's* Camel. Nor need I speak of the number of their Prophets, of which they have a vast scrawl, though none so famous as *Moses*, *Issa Peccamber* or *Christ*, whose Filiation and Death they deny, and *Mahomet* their chief; and therefore passing over these Absurdities of their belief, I come to.

The Circumcision of the Turks.

THE Law of *Mahomet* being the product of dull earthly humane Invention, that had nothing of sublimity or tendency toward immaterialty in it, but such as thought it sufficient to bound itself within the limits of voluptuous Sense, had need of some remarkable character to distinguish it from other Laws. The Christians, whom it concerns to worship God in spirit and truth, and not with wrie faces and antic Gestures, do not think it necessary to maim any part of the body which Nature has made perfect ; and therefore it was the opinion of many Interpreters, that the proselyte Gentiles were not oblig'd to the paring off so tender a part as the *Preputium*, since that God not having given any positive command for it, it was left at liberty. But *Mahomet* who was obstructed by a *Phimosi* in the satisfaction of his brutal Lusts, being constrain'd to cut off his Foreskin, ordain'd that all his adherents should be circumcis'd, whether it were that he might the better be able to distinguish the Body's of his Musselmen that should be slain in fight, for the propagation of his Law, and to honour them as Martyrs ; or whether to ensnare the Jews, and win them the more easily to embrace his errors through the resemblance of Ceremonies ; or whether it were that that salacious Legislator affecting

affecting an outward cleanness to conceal the inward filthiness of his soul, commanded those who had already embrac'd his errors to mangle their *Preputiums*, lest any defilement sticking to the part, should render their persons less acceptable to Heaven, is uncertain; though the middlemost reason seems to be the most prevailing in point of Policy, especially among those who look upon *Mahomet* to have been a *Machiavillian*.

This same act of *Circumcision*, which the *Turks* call *Shoonet*, is only a mark of their obedience to the verbal commands of *Mahomet*, there being no such injunction in his *Alcoran*; only it was a thing by him afterwards appointed, finding that he had many followers, to distinguish his party from the Christians who never Circumcis'd, and the Jews who Circumcis'd after another fashion. Now in regard it is a mark of disobedience to their Law to be uncircumcis'd, therefore they never admit any to their publick Prayers that are not distinguish'd so; that is to say, neither Christians, nor Children of five or six years of age. However I never heard of any Inspectors that ever stood to search at the Entrance of the Temple; besides that, I knew my self two Christian Travellers that perfectly understood the *Arabic* and *Turkish* Languages, who pass'd for as good Musselmen as any were in *Turkie*, and were well receiv'd where ever they went, as being in the habit of *Derviches*, and because they knew how to mumble over the *Turkish* Prayers in the Mosques, when they could not avoid going thither. But had it been known that those persons were not Circumciz'd, they had not only been refus'd admittance, but burnt alive, or else empal'd upon a stake.

Now

Now they never Circumcise any till they come to six or seven years of age: Elder than these are often Circumciz'd, but never younger, sometimes at twelve, fifteen years or more, according to the pleasure of the Parents: Especially if they be poor people, for then not being able to defray the charges of a private, they must stay till the Rich make a publick Circumcision of their own. The day for the Ceremony being appointed, the Master of the house prepares a great Feast, and makes his Son as fine as his quality will reach; then the boy being mounted upon a Horse or Camel, is led in triumph through the Village, or only that quarter of the City where his Parents live, if it be large. His School-fellows and friends wait upon him on foot, hollowing and hooping for joy that he is going to be admitted into the number of true *Musselmén*. The *Cavalcade* being thus finish'd, and the guests return'd back to the house, the *Iman* makes a pithie Harangue upon the operation that is to ensue; at the end of which comes a Chirurgeon, who having plac'd the lad upon a *Sopha* or *Turkish* Table, two Servants holding a linnen napkin before him, draws out the Preputium in length as far as he can pull it, and so keeping it from running back, by clapping a pair of little Pincers at the head of the nut, takes off the surplusage with a sharp Razor, and then holds it up in his fingers to be seen by all the Company, who cry out at the same time, *Alla Hecher ia Alla Alla*. Which done he dresses the Wound, not a little to the torment of the party Circumciz'd, who by his roaring convinces the standers-by what pain he endures by the wounding so sensible and tender part of his body. But his friends are so far from compassionating his lamentations, that they presently come all to congratulate his admission
into

into the number of the Faithful, and then take their places at the *Sopha*, or *Turkish Table*, where they are entertain'd according to the quality of the Parents.

And often the liberality of Rich men at their Child's Circumcision amounts to large sums. For besides the Almes which they give to a great number of poor Children which are Circumciz'd, frequently at their charges, at the same time, they also distribute considerable Almes to the poor of the Neighbourhood, to the end they may obtain the blessing of God upon the new Circumciz'd Lad, and all the rest of their Family.

The Ceremony of Circumcising *Renegado's* is almost the same. Only if they be very poor, they have *Bacons* carry'd after 'em to Collect the Almes of the Spectators, who never refuse to give more or less. They also as others do, carry an Arrow upright in their left hands, with the point downwards, to let the people understand that they will rather be stuck with a Thousand Arrows than renounce the *Mahometan* Faith. However experience tells them, that there are many who having slightly quitted their Religion, because perhaps they never had any, with the same inconstancy abandon what they so solemnly and with so much pain have embrac'd at their expences; which is the reason that the *Turks* have a kind of Proverb, *Er kim fena Giau ol-michidi eche ei Musulman olur*. *He that has been an ill Christian will never make an honest Turk*. In short, it may be said that all the mischief which is done in *Turkie* is done by the *Renegado's*, and not by the *Turks*, who are naturally civil and tractable enough, especially where they meet with persons conformable to their fashions, and that carefully avoid giving scandal or offence. And indeed it may be said

said that the number of Renegado's is greater than that of the *Turks*; for that the most part of the *Basha's* and their *Retinue* are Deserters of the Christian Faith or Judaisme.

Now there are three sorts of *Renegado's*. The first are those whose misfortune it is to be of the number of the *Tribute-Children*, which the *Grand Signor* exacts over all his Empire. The second are those who voluntarily change their Religion, out of hopes to raise their Fortunes; and the last, such as are forc'd thereto, out of fear of such punishments which perhaps they have justly deserv'd, or through the ill usage of a Tyrannical Patron, who make the smallest number; for the Slaves in *Turkie* are not so ill us'd, as people imagine; being as it were many times Vice-Masters of the Family; and I have known my self some so well us'd by their *Aga's*, that after they have had their liberty given them, and coming home into *Europe*, and not finding there what they expected, have return'd back of their own accord to a more pleasing Servitude. It may be said, that those Slaves are happy in the midst of their Misfortune, who being Masters of some piece of Ingenuity meet with a kind *Aga* in a great City. For such are cherish'd by their Masters; who will never deny them going to Church, and to practice their own Religion: Many times also they get the good will of their Mistresses, who out of that compassion which is natural to their Sex, do very much assuage the Rigours of their Captivity, by obliging them with Presents and Gratuities from time to time.

But to return to the *Turkish* Circumcision: I forgot to observe, that as there is no set place for this bloody Ceremony, so is there no time

prefix'd, neither is a man ty'd to the choise of his Operator. It may be done in the Bath, or at home, by the *Iman*, or by the Chirurgeon ; for being only a mark of Mahometanism, it admits of all sorts of persons to do the work, as also of all places and Ages. Nor do they defer naming the Child till the time of the Ceremony ; and though they have Godfathers provided, yet is it not their business to name the Child, which is done by the Parent, as soon as it is born ; at what time the Father taking the Infant in his Arms, lifts it up toward Heaven, as it were an Offering to God, and then putting some few Corns of Salt in the mouth of it, names the Child in uttering these words, *May it please God (Ibrahim, or what he pleases) that his holy name may be as savoury to thee, as these Corns of Salt which I now put into thy mouth ; and that he may preserve thee from tasting with delight the things of this world.* As for them that dy before Circumcision, they beleive them to be sav'd by that of their Parents. Only they break one of their little fingers, before they bury them, to mark them for uncircumcis'd.

Of Pardoning Enemies.

THE Pardoning and forgiveness of our enemies is a thing not only of advantage to the Tranquility of Mankind, but is also enjoyn'd by the sacred Command of the Saviour of our Souls. So that it is no wonder if the *Turkish* Laws, which are only a corrupted Collection of what is partly good, partly bad, partly indifferent, among Christians, Jews and Idolaters, have commanded the Musselmens to pardon also their particular enemies : For they are oblig'd to be otherwise affected toward the
 Enemies

Enemies of their Religion and Country. So that there are very seldome any Grudges between *Turk* and *Turk*; or if there happen any quarrel among them, it behoves them not to let *Friday* (which is their Sunday) Sun to set before they are perfectly reconcil'd, or if they cannot do that, they are oblig'd the same morning to begin their devotions with that Prayer wherein they make a protestation to God to pardon their Enemies, or else they believe that all the rest of their Prayers will be in vain.

Upon these Grounds, and for these reasons, the Mahometans are severely commanded to do no injury to their Neighbour, either in word or deed: Reproachful Language as well as hard blows are equally forbidden. The wronging his Neighbour in his Goods or Estate, by himself or at the instigation of another, lyes under the same restraint of punishment and forfeiture. The drubbing-stick (which the *Turks* believe to have descended from Heaven, because it imprints a deeper awe in their minds, and keeps them within the bounds of their duty beyond all the most sacred Laws they can make) is the only pen with which they ingross their Sentences against criminal Offenders. 'Tis enough for the *Sou-Bachi* to walk now and then through the streets, to put the people in remembrance, what they must expect from the least grumbling or murmur that shall be heard among them; no less than a shower of Bastinadoes, not only upon the Authors, but the spectators of the Infant-Tumult; without any regard to their roaring, and reiterated cries of *Toba Sultanum*, which is the lamentable ejaculation of the party under Correction.

The dread of this punishment keeps every one upon his Guard. They whose fingers itch to be striking, dare not discharge their choler, for fear of being constrain'd to empty their Purfes of some Millions of *Aspers*, upon complaint made to the *Divan*; much less dare they presume to strike, for fear of undergoing a more painful sort of basting. Besides that they who are sensible of anothers malice, and perceive a quarrel in the wind, being oblig'd under the same Penalties to part the fray with all the speed that may be, never stir from the place till all be quiet. And many times they make the two passionate Antagonists friends upon the place, and oblige 'em to renew a friendship which perhaps had never been, had they suffer'd their fury to have taken its full swinge.

If the persons that are scolding or fighting will not give over, notwithstanding all means us'd, and the repetition of a wholesome and pertinent sentence out of the *Alcoran*, they draw 'em away by main force, crying out *Chara ulla*, by the Law of God, and carry 'em before the *Cadi*, who fails not to condemn them to the punishment of their obstinacy. And so the Sentence being pass'd, they lay the Criminal upon his back, and after they have giv'n him at least Two Hundred drubs upon the soles of his feet which are ty'd to a *Falague*, they force him to pay Two or Three Thousand *Aspers* besides for his contempt.

The Rigour of these Laws does not only restrain the *Turks* from doing injury one to another, but it has the same effect upon those that swear and profane the holy name of God, which in other places (where the Laws pretend to a more divine Original) goes unpunish'd. Which is the reason that the greatest Oath which you shall hear among the
Turks,

Turks, when they would seriously affirm a truth, is *valla hebilla, by the God whom I adore*. Nay you shall find that the *Tnrks* who live at a great distance from *Constantinople*, and are consequently more frequently in the Christians Company, make use of the Christian and *Greek* Oaths, not having any so proper in their own Language, which yet they make use of rather by way of flattery and caress. However we must confess they do not always observe this moderation, especially among the vulgar sort, or when they discourse with people of a different Religion; for then instead of those endearing appellations of *janum, iki gusum, cardache, my heart, my two eyes, my Brother*, and the like, they will give ye the outrageous Complements of *Giaur, Kupec, dinsis, or Infidel, Dog, and faithless*. But such as are better Educated than the common sort are much more civil and courteous, and as little as they care for strangers, they are as kind and obliging to such, as if they were natives of their own Religion, especially if they can discourse with them in the *Turkish* Language.

I was one day at *Boursa* with Monsieur *Vaillant*, Mr. *Bellocier de S. Sauveur*, and two other *French* Travellers, where passing by a certain place, a slave belonging to a *Turkie* Merchant having spy'd us, and perceiving us to be strangers, and more than that *French-men* as well as himself, very civilly accosted us, and invited us to his Masters House. He told us, that his Master having a great affection for him, was glad to see any person at his house, that he affirm'd to be his Country-man; for proof of which he would treat us after the *Turkish* mode, to shew us that a slave in *Turkie*, who knows how to gain his Patrons affection, is not always the most miserable person in the world. To this purpose,

he gave his Master notice of our coming, giving him withall to understand that we were his own Country-men, and therefore besought him that he might have the credit of entertaining us. The Merchant consented, bid him invite us the next day, and provide what he thought fit. In short, the slave omitted nothing which he could procure to be dress'd after the *French* fashion, and the Master spar'd not for his *Turkish* Ragou's, so that we had an entertainment which sufficiently testify'd our welcome, and that there are persons in all places and of all Religions, in the most barbarous of Nations, that out of their innate honesty and goodness can distinguish between rudeness and civility.

Nor can I pass by the kind entertainment which this honest Merchant gave us, without giving him this due commendation; that besides the moral virtues which he practis'd, he wholly resign'd himself up to the will of God: Which is more usual with the *Turks* than with any other Nation, in regard of their opinion touching predestination. Of which to give us some proof, he gave us a short story of his life. Wherein after he had given us a brief account of some misfortunes that had befall'n him upon the account of Trade, and the breaking of some of his Debtors, sickness and death of his Cattel and Servants, and the like, perceiving that we compassionated his Misfortunes, he concluded with this expression, *Alla kerim*, said he, *beulai alla ister beulai olsum*. *God is all powerful; and it was his will it should be so.*

Nor was this the only civil person that I have met withall among the Mahometans. I have been often in their Caravans, presented with Coffee, Fruits and Sherbet. Among other times Travelling

in the Caravan between *Aleppo* and *Dierbeker*, the capital City of *Mesopotamia*, in regard I was the only *European* among them, I was oblig'd to strike into Company with five or six *Turkish* Merchants, persons of a good jolly humour, in regard they had a Tent to pitch at resting times, which I being alone had not the convenience to carry. Now in regard the Passengers are oblig'd to keep sentinell every night by turns, for fear of being surpriz'd by the *Arabian* Robbers, or *Karakersi's*, when it came to our turn we made use of the Moon to light us to our divertisements, playing at *Quoits* all our time round about the *Caravan*. The next company that reliev'd us, finding that we were then enow to make up a Company for a dance or two, undertook to sing us a Song, which put us all into motion. In this manner the frolick went round; every one sung his Song, some in *Turkish*, some in *Arabic*, which when they had all done, they desir'd me to sing one in *French*; which when I had concluded they all fell a laughing one at another, because they could not repeat my Song as I had theirs, and so were forc'd to give over the Dance, and to listen to another that play'd upon his *Taboura*, and sang a new Aire, which pleas'd 'em much better than my seeming Gibbrish. And thus we continu'd all the Journey, harmlessly, lovingly, and freely merry.

Of the Notice of Prayer-Time.

THE whole Mahometan Religion being chiefly groundd upon frequent Prayer, 'tis no wonder the *Turks* are so diligent in that sort of devotion. They believe that the Christians and Jews not having obey'd the precept of God, who enjoyn'd

them the duty of frequent Prayer ; he commanded *Mahomet* to prescribe to the Musselmen a task of no less than Fifty Prayers and Vows a day. But *Mahomet* foreseeing that the task would prove too hard, so far prevail'd with God Almighty, as to be contented with a tenth part of the homage ; in so much that the frightful number of *Fifty* was reduc'd to *Five*. Now in regard that Bells and Clocks were forbidden, there was a necessity to appoint certain persons, who by the strength of their Voicës should give the people notice of the Prayer time. These *Proclaimers* are call'd *Muezins* from two *Arabic* words *Muaz* and *zin* or a sound in the ear. These *Muezins* therefore are bound to get up to the tops of the Towers of the Mosques five times a day every day, and there stopping their eares, to Proclaim as loud as they can tare their Throats *Alla * Heber*. This they do at break of day, at Noon, at Three in the Afternoon, at Sun-Set, and One of the Clock at night. Of these set-times for Prayer, the first is call'd *Salem*, or *Sabah namasi*; the second *Enylai namasi*; the third *Kindi namasi*, the fourth *Accham namaci*; and the last *Tarisi namasi*, or *Bedtime-Prayer*. The *Turks* seldom fail at all these times, but never at the first and two last. For should they miss these three of only five that are enjoyn'd them, it would cost them a severe and exemplarie punishment. Nor is there any excuse to be made, for if they are not in a condition to go to the Mosque, they are bound to pray in the place where they are ; nay even to light from their Horses, if they chance to be Travelling upon the Road at that time. If they are in a *Cavan* the Master is bound to make a stand, and to give notice himself of the time as soon as it comes, turning his *Cavan* to the point of *Koblè* or toward *Meca*.

Besides

* This word is mistaken in the foregoing Pages and Printed Heber.

Besides these five prefix'd times of Prayer, of which the *Muezens* give notice upon the Steeple tops, there are also two others, *Friday* or *Sunday* Prayers, and *Ramazan* or *Lent* Prayers. The first of these appointments is call'd *Salah*, at Nine of the Clock in the Morning every *Friday*, or *giunaguni*; the second is call'd *Taravié Namasi* beginning at Midnight all the time of *Ramazan* Month, and upon the full of the Moon of the two Months preceding, that is to say, upon the Fifteenth of *Regeb*, and the Fifteenth of *Chaban*: However the Prayers which are said all these times, never last above half an hour, and sometimes they chop 'em up in less than a quarter. So soon as *Friday's Salah* is done, the Tradesmen and Shopkeepers may all attend their employments and go to work if they please; for all Prayer and no work would turn but to very little profit.

The words which the Muezens bawl out at *Constantinople* are not many; no more than *Alla Hecker*, but they repeat these words several times and at several quarters of the Galleries which surround the Towers, concluding at last with these words, *Abia Elfela, Abiah Elfela*, as much as to say, *Come away to Prayers, I have given ye notice sufficient*. Upon great Festivals and during *Bairam*, you shall have a whole consort of these Cryers all in one Gallery bawling their *Alla Heckers* in different tones, like so many Cats upon the Tiles; which to the *Turks*, that know no better, sounds more pleasantly than the *Scotch* Bagg-pipes to a Foot Company. While I was at *Constantinople* one day in *Bairam*, at what time a whole Kennel of these Muezens were yelling at the top of a large Tower, a young Christian Greek Lad passing by the Mosque, and not liking their Musick, began to mock them with an imitation

tion of his own; which the Mahometans that were going to the Mosque over-hearing, they laid hold of the Child, and endeavour'd to persuade him to turn *Turk*; using at first fair words and large promises, which not prevailing, they put the poor Child in Prison; and yet all their torment could not move the resolute Lad, who out of a generosity truly celestial, chose rather to suffer the Bastinado, and the loss of his life, which the merciless *Turks* took from him by cutting off his head, than to renounce the Christian Faith; only breathing out with his last Breath these words, which the *Greeks* frequently make use of in their Prayers, *Christ have mercy upon us*. A rare example of cruel superstition in the *Turks* and of *Christian* constancy in the Child.

Now though it is impossible their Cryers should make such a noise with their throats as the Bells with their Clappers, yet in regard there are no Coaches at *Constantinople*, and few of those Trades that deafen the eares, their Voices being clear and strong may be heard a great way, even to the most remote Quarters of the City, and into the Fields adjoining, where I have heard them my self at a good considerable distance. Besides there is such a vast number of these *Muezzins* that they never want a full cry to make a noise, it being lookt upon as an act that merits pardon of their sins, to proclaim the Hour of Prayer to the Good Musselmén.

Of the Purification of the Turks.

THe last preparation of the *Turks* for Prayer is that of washing. Which Ablutions are of five sorts, and call'd by five several names. The first, which is the most general, as being made use
of

of as well by the Christians as *Turks*, is in the ordinary Bath, which they call *Amam*. The second is what necessity requires, and is call'd *Taharet*; which signifies *cleanness*. The third is to cleanse themselves from any defilement which they may have fallen into by day or night, which they call *Gouf-la*, or *Purification*. The fourth is to wash away all the contaminations contracted in the day time through the Organs of the five senses. For which they are forc'd to borrow a name from the *Persians*, who call it *Abdest*, which signifies *ablution*. And the last is the Bath provided for dead Body's which they call *Eulu-i akmakh*, or the *washing* of the *Dead*.

Of their Baths.

OVER all the world there is no Nation that affects cleanliness so much as the *Mahometans*, as well *Persians* as *Ottomans*. So that I may say the essential part of their Religion consists in these outward Ceremonies. For which reason they have been forc'd to Build a great number of Bathing houses, that they may have the liberty to wash their body's all over. Hence it comes to pass, that there are a great number of these houses all over *Turkie*, and some not inferiour to the ancient *Therma* of the *Roman* Emperours. You need no more than take a view of those in the City of *Boursa*, which are all of hot water, contain'd in a large receptacle, encompass'd with seats. They are cover'd with two very fair *Domo's*, under which are two large Chambers, where the Air and the Water afford a different heat: With another large Room somewhat cooler; where you undress before you go into the Bath. So that every one of

of these Buildings require at least three large Rooms. The first where you enter and undress, where the Air is Temperate, yet not so cool as in the street. The second warmer than the first; and the third so hot, that it sets you presently in a sweat.

All sorts of persons are admitted into these Baths, as well Christians and Jews as *Turks*, in regard they are Built for the publick good and for the common health of all people. I am perswaded that these Baths are in good part the Cause that the *Ottomans* are not so subject to Diseases as the *Europeans*, and that they would be more healthy than they are, but that they frequent them too much. For these Baths, as all sorts of Physick, are only to be made use of in case of necessity, otherwise they become more prejudicial than advantageous to the health. I was acquainted in *Persia* with a Capuchin Fryer, who notwithstanding that he was above Fourscore years of Age, was nevertheless very vigorous and healthy, because he never was wont to drink Wine, but when he found himself not very well. For when he perceiv'd himself indispos'd, all the Physic he took was only a large glass of generous Wine, which restor'd him to his former temperament. The same may be said of the Eastern Baths, there could be nothing more wholesome, were they moderately made use of, that is to say, not above once a month; but in regard the *Turks* Bath themselves almost every day, their brains are thereby so over moisten'd, that they are generally troubled with a continual Rheume in their eyes. But such is their superstition, that they chöose rather to prejudice their health, than to give any Example of disobedience to their Law.

It would require a good revenue, to use the Baths so frequently as they do, were it as dear Bathing in *Turkie* as in *France*, and they would have as much reason to complain as *Martial* of the exaction of the Age;

*Balnea post decimam lasso centumque petuntur
Quadrantes.*——

Then weary to the Baths he halts, and payes
A hundred Quadrants for his future ease.

But in regard there is set no price, only every man gives, as at a Barbers shop, what he thinks fitting himself, the pleasure becomes cheap without exaction, and he's a good Customer of a *Turk* that gives the value of Two *Sous* a time; for the Franks and *Europeans* are more generous. All sorts and Sexes pay, Masters, Mistresses, and slaves; only little Children till they come to be seven years of age are exempted. The time appointed for the Men, is from break of day till Noon. After which time there is no occasion for that admonition of *Hesiod*,

Neque in muliebri balneo corpus abluito vir.

Nor is't for Men in those same Baths wherein
The Women Bath, to wash their courser skin.

For the Women are allowed to take their turns, though more out of wantonness than necessity; it being the chief place where the Gossips meet and spend the Afternoon in tatling and junketting, according to that of *Ovid*,

Conduunt furtivos balnea multa jocos.

Fall many a wanton prank the Baths conceal.

All the while, the Women are every one attended with an old she slave, that looks to her Mistresse's Cloaths in the outward Room. As it was the custome in *Martials* time,

Supra togalam lusca federet annus.

When Blear-ey'd Female slave quite out of date,
Over her Mistress Mantle brooding fate.

While these are upon the Guard, their Mistresses are busied in the Bath with their Companions in colouring their Locks, the nails of their toes and fingers, with the powder of an herb which the *Arabians* call *Elhanna*, the *Turks* *Alkana*, which makes them look red, and gumming and dying the hair of their eyelids, to render themselves the more amiable to their Spouses, at their return home, which is about Eight of the Clock at night, at what time the *Bagno* is shut up till Four the next morning. Nor is this a custome of the *Turkish* Women only, it being also observ'd of old by the *Roman* Ladies, according to that of *Juvenal*.

*Illa supercilium madida fuligine tactum
Obliqua producit acu, pingitque trementes,
Attollens oculos. —*

Then on her brows the fucus rudely lay'd,
With needles point is far more neatly spread :
Which makes her trembling eyelids still to fear
The frequent touches of each single hair.

But as to the washing and scrubbing of men, the *Turks* have a particular dexterity. For after the man has undress'd himself in the first Hall, he tyes about him a large Napkin, which they call *Fota* or *Pestemal*; and in that equipage he passes through the second Room into the third, where he is to sweat. To which purpose he layes himself flat upon his belly in the middle of the Room, upon a place pav'd with

with Marble, and somewhat rais'd, which is the hottest part of all the Bath; where after he has sufficiently sweat, he comes to one of the Attendants in the stove, who takes him by his Arms, and having pull'd and stretch'd them out with all his force, and turn'd them backward and forward, and then also observ'd the same method of stretching and pulling the leggs, with his hands and his feet, smooths over his backs and thighs with a wonderful agility; which done he presently carry's the party thus prepar'd to another part of the Room, where are several Cocks of hot water; there he washes him all over, and rubs him with a Camlet, Grogram, or some such kind of coarse rubber, after which the *Tender* soapes him and rubs him again.

These Grogram rubbers are come in place of the ancient *Strigiles* or *Scrapers*: Not so much for the form or matter, for these rubbers are square, and serve only to cleanse away the filth that lyes in the skin, but the *Strigiles* were to scrape the skin: And certainly the former are much more commodious, and manageable, than those Instruments of Metal which had a handle and were made almost like a pruning hook. The *Turks* have the same liberty as to their *Rubbers*, which the *Romans* had in reference to their *scrapers*: For that every one may have his rubber to himself, and carry it with him to the Bath for his own particular use, and thus *Crispin* in *Perseus* sends for his own *Scrapers*;

See the
form of
them in
Petro-
nius
Arbiter.

I, puer, & strigiles Crispini ad balneum defer.

Go Boy, fetch Crispins scrapers to the Bath.

But in regard the *Turks* are nothing nice in eating or drinking after one another in the same dish or cup, they are as little scrupulous in suffering them-

themselves to be rubb'd with another man's or a common rubber, though the person were never so nasty, provided they see themselves that he was well washed.

The frequent injunctions which the Law of *Mahomet* has impos'd upon his followers to Bath often, has occasion'd several persons to erect Baths in their own houses, where they may be tended by their own slaves, or wash themselves without being oblig'd to go to the public stoves; and these Buildings serve for a good excuse to the men, to deny their Wives the liberty of gadding abroad under pretence of going to the Baths. They are so well contriv'd, that without going into the Kitching, or being troubl'd with the steams of the pot, one fire serves at once both to heat the *Amamgick* or stove, and dress dinner. Now in regard these sort of Buildings are of great use in houses of any value, especially in the Country, I do shortly intend to publish to the world a Draught of the outside and inside of one of them, to the end they that are so minded, may understand how to erect one in their own houses for the use of themselves and their friends.

Of the Tahara or cleanliness of the Turks.

THE *Mahometans* affect cleanliness after such an extraordinary manner, that fearing to be defil'd by any sort of excrement which Nature expells, they are not content to wash the universal Emunctory of the skin, but also to cleanse all the issues of Nature, and that as often as they discharge the last concoction of their nourishment. So that the Bason
or

or *Embrik* is never out of their hands to clean all parts of their Body from whence any excrement proceeds, which makes it a very pleasant sight to see the postures of a *Turk* that is troubled with a looseness, or such a one as cannot hold his water, he needs no other business to do; he has employment enough for his hands, and can never complain that he knows not how to spend his time. They know not the meaning of a Sponge-Carrier, and it would be a crime unpardonable to make use of Paper; lest being written it should have any Letters in it that might compose the name of God: or being clean, might be fit to have the name of God written upon it. And for this reason it is, that Paper is in such high esteem among the *Mahometans*. They never make use of it for trifling occasions, nor can they endure to see it trod upon. If they find any bit of Paper in the street, they take it up, kiss it, fold it up decently, and very devoutly put it in some hole in the wall. This high value for paper certainly proceeds from the great veneration they have for the Alcoran, which they never carry below their Girdles; or else from their great love of Learned men, which are very much esteem'd among them.

This same cleanliness, so religiously observ'd, has employ'd the Mahometan Architecture in all Quarters of the City, especially near the Mosques, to build a great number of necessary houses, which in their Language they call *Adepkana*, or the house of shame, whence that reproach so usual among them, that when they would denote a person without shame, they call him *Adepsis*. These public Conveniencies are very beneficial; for besides the great care which they take to keep them neat and sweet, which is the business of the *Maidagi*, or publick

publick Scavenger, who cleanses them every *Thursday* in the week, there is a Fountain always running in every one of the Partitions, or else a Cock to turn, and ready to supply every one's necessity.

I must confess, we have nothing so commodious, nor any thing of this conveniency in any part of *Europe*; and yet at the same time nothing so necessary, especially in great Cities, were it but only for decency, which is a principal Ornament. You shall never see in Travelling over all the East, what is dayly observ'd and suffer'd in our Cities, the Walls of our Churches stain'd with Urine, and bedeck'd at the bottom with the excrements of those who it behov'd to have approach'd those places with more respect. Nor is any body there oblig'd to prejudice his health, by retaining his natural evacuations for want of a conveniency.

I never heard so many invectives against the Government of the Europeans upon this accompt, as was utter'd by a *Turk* at *Constantinople*, who had travail'd to *Marseilles*, and thence to *Paris*. He was wont according to the custome of his Country to eat great plenty of Fruits, Salads, and among the rest of Cucumbers half ripe, together with their stalks, a dyet very proper to break a *French* horses belly, yet very much us'd among the Eastern people, whose digestion tames it well enough. This *Turk* lodg'd, as he told me, in the quarter of *St. Eustachius*, during the heat of the Summer, which he found more fierce than in his own Country (*Damasco* in *Syria*, though it lye fifteen degrees more to the South) and therefore to cool himself, he resolv'd to eat a great dish of Milk and Cucumbers, and so to walk to the *Fauxburgh St. Marcel*, where he had some business.

Returning

Returning back, the motion of his body, the coldness of the Cucumbers, and the heat of the season, falling at variance, and not being able to compose the quarell, just as he came to *Place Maubert*; the Cucumbers were so civil as to desire to part Company, and knockt at the *Turks* back-door to let 'em forth, where they might find a more quiet Lodging, upon which the *Turk* entreating them to stay till he got to his Lodging, doubl'd his pace. Nevertheless the Cucumbers, not brooking delays, and urging hard for liberty, he search'd about for one of those *Adepkana's*, so well wash'd and so convenient as in his own Country. But not being able to discover any thing but shops open, and streets throng'd with people, wherein it was not so proper to discharge a burthen of that importance as his was, you may believe him to have been perhaps one of the most disconsolate men in *Paris*, not knowing what course to take in such a disorder of his body.

This bitter affliction caus'd him with sighs to wish himself in the *Geroon* of *Damasco*, which is a great place wall'd in, containing near Forty of these necessary houses. He curs'd all the streets of *Paris*, and would have given the whole City, as rich and populous as it is, for his own dispeopled lowlie *Antiochia*. He long'd for one of the *Turkish* Mosques, rather out of respect to their *Adepkana's*, than out of any devotion at that time. At last, as he told me, in the height of his extremity he thus lamented his misfortune. *Were I now* (said he to himself) *at Grand Cairo, my pains would find redress, by only bowing the head and crying, according to custome, to the Passengers, Kouf nadarak ja sidi, or, Pray (Sir) look another way. But here in Paris, where there are more people than stones in the*

street, what shall a man do in my forlorn condition ? But all these sad complaints little avail'd the distressed Syrian. For before he could get over *Pont au change*, the Cucumbers grew so importunately outrageous, that they forc'd open his back doors, and breaking Prison *vi & armis*, gave the disconsolate Syrian to understand, that Milk and Cucumbers was not so sweet as Milk and Honey. What would he now have given for the hot and wholesome Baths in the Island of *Milo*, where he might have stript himself privately, and spent his time like one of the Muses in *Helicon*, till his Cloaths might have been wash'd, or new habit fetch'd ? But there was no help ; therefore he must endure the smell, as he had made several others as he pass'd along.

I will not here repeat all the Curses, with which he laded also the City of *Marseilles*, where a man in a morning, if he take not a great care to carry his Ears with him when he goes abroad, may happen to be well moistn'd with a sort of very thick and very ill smelling showers. But among all his reproaches, besides that of *Bokier*, I cannot omit this one, very proper to the Subject of which I have been discoursing, concerning the *Taharat* or cleanliness of the *Turks*, which was, that all the *Giaurs*, or Infidels, (for so the *Turks* call the Christians) were *Taharatissis*, a sort of unclean and nasty people.

Of the Turks Gousslu or Purification.

NOR is it enough for the *Turks* to wash themselves all over in their Baths, after *Abdest* (of which I shall discourse in the next place) they are obliged

obliged to rinse their bodies, in some particular Bath, after any extraordinary evacuation in the night, whether they have lain alone, or with company. This purification is perform'd in a great square Tub or Vessel, fill'd every morning, and not empty'd till night. This is that Vessel which the Ancients call'd *Labrum* or *Oceanum*, and the *Turks* *Aonuz Goufli*. Now in regard they never make use of this Purification, till they have been in the Bath, and us'd the *Abdest*, they soon make an end of this Ceremony; for they do no more than plunge themselves three or four times in the water, and so give way to another, till they have all done that needed such Purification.

Now though the number of these Rinsers be very great, considering the Marry'd men are ty'd to this Purification as well as the Batchelours, nevertheless they never change the water, till every one has rins'd himself, and in the action said the usual Prayer, *La illa illalla, Allam dulilla, Alla hecber*, or some other to the same purpose.

Of their Abdest or Ablution.

THE fourth and last preparation for Prayers is the *Abdest*: And this may be done with herbs or stones, where there is no conveniency of water. They believe that God (who regards the inside, and not the outside of men) would not hear their supplications, if they had not appeas'd him before-hand, at least to the utmost of their power, by this *Abdest*: And also that their Prayers put up in that state of impurity would rather draw down the wrath of Heaven upon them, than procure the blessings of God, without the assistance of *Abdest*. For which reason they never erect any Mosque

without the convenience of Fountains, as I have shew'd already.

It will be needless therefore to relate in what manner this *Abdest* is perform'd. All people know well, that they wash the best part of the head and neck, the arms to the Elbows, their feet, the end of the Priapus, and the posteriour Orifice. However I must needs, tell ye, that these severe injunctions of washing so often, are very troublesome to those that live in dry places far remote from water, and to those that live in the Northern cold Climates; which is the reason that several *Turks* could wish with all their hearts that they might be permitted to change their Religion, which ties them to so many inconvenient slabberings.

To this purpose I will relate what I heard said by one of those *Turks*, who they call *Raphasis-ler*, these are a sort of Mahometan Hereticks, very numerous in *Syria*, and several parts of lesser *Asia*. This person, in obedience to some Religious Vow, had oblig'd himself to undertake a journey to *Mecca*, to which the honest Musselmén are bound, at least once in their lives. He being in the same opinion with the rest of the *Caravan*, that they should meet with water at such a certain Well or Cistern upon the Road, (which the heat of the Sun had dry'd up, contrary to their hopes,) had made use of the best part of his provision of water as the rest had done, upon this Ceremony of *Abdest*, which the devotion of that Pilgrimage frequently requires. By which means finding themselves in the midst of the Sands, Deserts, and Heats of *Arabia*, they knew not what course to take in that extremity of drowth which tormented them to impatience. Nor was he of the number of those who had over much Gold, to purchase of those
who

who had been more provident : And indeed they had too much need themselves, for him to hope, they would be perswaded to give gratis to others. So that the poor *Raphasis* found himself reduc'd to endure a scorching drowth, and ready to be buried alive in the stifling Clouds of Sand, which the Wind raises in that miserable Road.

The remembrance of this extremity, from which nothing but the natural strength of his Body had preserv'd him, inspir'd him with more execrations of *Mahomet* and his accursed errours, than the most zealous of the Eastern Christians could have invented for him. He said, 'He did not wish the Devil had taken him, for he did not believe him so unjust as to let that Impostor scape his fury, who being the sole cause of the death of so many Millions of people as perish'd in going to *Mecca*, justly deserv'd to suffer as many deaths in Hell, as he had caus'd poor creatures to suffer torments in his infamous cruel Pilgrimage; but he wish'd with all his heart, that Heaven had Thunder struck from above, and that Hell had then swallow'd in flames, the first contrivers of that accursed *Alcoran*, and the unfortunate Propagators of the Law of *Mahomet*; or that it had been his fortune to have been a Christian like us.

I was strangely surpriz'd to hear a *Turk* Blaspheme his own Religion in that manner before two Christians; and therefore fearing he had some treacherous design upon me, could he have but heard me speak any words upon which he might lay hold, I ask'd my Companion, who that *Raphasis* was? and wherefore he talk'd after that fashion? He told me, the reason was, because those *Raphases*, being neither Christians nor *Turks*, had not the liberty to declare themselves for the one nor the

other. That outwardly they conform'd to all the exercises of the Mahometan Religion, but that in their hearts they believ'd not one tittle of it, and that moreover they were all at this lock, that if any among them renounc'd his *Raphaïsme* to become a sincere Mahometan, they receiv'd his abjuration, but pursu'd him afterwards to death, with no less malice, than if he had turn'd Christian.

The fifth sort of *Turkish* washing is that which they call *Eulu-iak maghi*, or the washing of the dead, of which I shall say nothing till I have done with their Ceremonies before Prayer, this not being in practice till after the decease of the party.

Now therefore after a true Musselman has perform'd all his purifications, it behoves him to go to Church with his eyes fix'd upon the ground, and to bear in mind the profound reverence which he ought to pay to that place, and to make his entry bare foot, or only cover'd with his Trousers. Which necessity of pulling off their shoes so often, has caus'd the Eastern people to invent a sort of shoes or slippers which they call *Papouches*, with one single sole, and the upper leather of Goats skin tann'd, and dy'd yellow, red, violet, or black. The *Turks* and *Franks* usually wear them yellow, the *Armenians* red, the *Jews* black, and the *Greeks* violet. But none of these Nations are permitted to wear them green in any part of the *Turkish* Dominion, which they may do in the *Persian* Territories. It would be a great crime for a Christian to wear upon his feet a colour which the Mahometans look upon as sacred, in regard it was the colour which their Prophet so much affected, and which the *Turks* therefore never put, but with great respect upon their heads, as serving to distinguish their *Emirs*,
who

who are allow'd to wear a green Bonnet, as a mark of their being ally'd to their great Prophet and Legislator.

Which puts me in mind of the witty answer that the great *Sha Abbas* gave to the Grand Signors Embassadour. This *Elchi*, or Embassador, from the *Ottoman* Port, being very much troubled to see the Christians as well as *Turks*, over all *Persia*, wearing green shoes and Trousers, in the name of his Master, requir'd *Sha Abbas* to forbid his Subjects any longer to prophane a colour, which all true Mahometans ought to have a greater veneration for; that he very well understood, that it being the Prophets peculiar colour, it did not behove the happy observers of his Law, to cover any other part of the body with it than the head, or at least the more decent parts of the body above the waist, and that it became him not with such an insupportable contempt to trample under foot a colour so sacred, as his Subjects not only did, but also the *Giaurs*, the *Chifontlers*, or Jews, and all other *Mordars*, or impure Nations, over all his Dominions, unpunish'd.

Sha Abbas, who was the most accomplish'd Prince in all the East, whose noble qualities gain'd him the affection of all the world, perceiv'd hereby the injustice of the *Ottomans*, which was to hinder all men, if it were in their power, to make use of that colour, of which Nature it self had made them a Precedent, and set them so fair an example to wear at their discretion, as being the universal Carpet which she has spread upon the surface of the Earth for man to tread upon, which made him resolve to make a Jest of the Ridiculous proposal of the Embassador.

At

At first therefore he made a shew of consenting to the Grand Signor's desire, and promis'd the Embassadour 'That he would take order that his Subjects should no longer prophane the Prophets colour, hoping that the Grand Signor would issue forth the same orders over all his Dominions, to restrain within his own Territories the abuse of that sacred colour, for which he seem'd so zealous. For, (said the Prince to the Ambassador) your Master beholds every day a greater prophanation of that colour, and yet suffers it to go unpunish'd. My Subjects only wear the colour dead upon their shoes and trouses, but all the Beasts in *Turkie* dung without any penalty upon the *Grass*, which is the living colour that *Mahomet* lov'd. Therefore if he will prohibit all the Beasts in *Turkie* from defiling the green Grass with their excrements, which they do continually, then I will take care my Subjects shall wear green shoes no longer. The *Elchi* finding by the answer of *Sha Abbas*, that he did but laugh at the folly of his Proposition, with-drew forthwith out of the *Talare*, or Room of State where the *Persian* Kings give publick audience to Embassadors, to admire his own yellow Papouches, which he had left at the door, according to the custome, when the *Turks* enter into any Mosquee or Room of Grandeur which deserves their veneration; and left the *Persians* to their own liberty.

Of the Turks behaviour during Prayer time.

IT were to be wish'd, that all Christians who are wanting in their duty at Church, and little heed the Prayers they make, might sometimes observe
after

after what manner the *Turks* acquit themselves, of that strict obligation which ties all men to put up their supplications to Heaven with all humility and attention. Certainly they might learn from them, not to enter the Church of God so irreverently, with a soul defil'd with the contaminations of sin, when they observe how careful the *Turks* are to wash away whatever defilement their bodies or habits may have contracted : They might learn to leave at the Church doors all their worldly entreauges, and not to make the places appointed for Prayer, their rendezvous for discourse, and particular designs, when they observe the *Turks* leaving their shoes at the Mosque door, and keeping silence with so much awe and modesty during Prayer time, that can never be too much commended.

In consideration of which Prayers, perform'd and said with so much modesty, the *Ottomans* believe that God has made them Masters of the most fertile parts of the world : But that we may not only believe what comes from the Mouth of a *Mahometan*, I will relate what a *Greek Christian* one day told me, in discourse about the Prophanation of the Church. He was born at *Constantinople*, and about Fourscore years of age, whose Father and Grand father had also counted an Hundred successively. He liv'd near *Sancta Sophia*, and having observ'd me, several times, going into the *Portico* of that *Mosquee*, the fear which he had lest my frequent visits of the *Turkish* Temple, might produce in me, a desire to change my Religion, or endanger me to be constrain'd so to do, oblig'd him out of his charitable zeal to accost me, and to ask me, if it might not seem an impertinent question, what it was that mov'd me to go so frequently to *Sancta Sophia*? I answer'd him, that it

was

was the beauty of the Mosque that drew me thither, and that I could not forbear viewing so ancient a Temple, which had so long entertain'd the sacred Mysteries of Christianity.

The good old man, trembling, took me by the hand, and with tears in his eyes, *Ah Son* (said he) *had our Forefathers never enter'd into Sancta Sophia, but with that reverence which now the Turks observe, we had still been Masters both of Church and City. But,* continu'd he, *God who is always jealous of the honour of his own house, has punish'd more grievously this sin of the Greeks, than all the other Offences which ever they committed.* After which he told me what his Grand-father had long before observ'd upon this subject, and confirm'd to me, that the vain-glory of the *Greeks* was arriv'd at such a height in the Reigns of the last Christian Emperours, that persons of Quality, and such as had any Estates, were wont to ride into the Church on Horseback, or else were carry'd into it in Litters, where their Horses and Mules frequently dung'd. He added also, that *Mahomet* the II. who took *Constantinople*, had not presum'd to have enter'd the Temple in that manner, but that he was over perswaded, that if the *Greeks* made no scruple of riding into the Church, he might do it as well as they, and not alight till he came to the Altar, which he first made use of in stead of a Horse-block, and then fell to Prayers upon it.

But the *Mahometans* behave themselves after another manner. They never come to Prayers, but in a posture so modest and so humble, that it is impossible to imagine a submission more profound. For after they have perform'd all their ceremony's of washing, and put off their shoes at the door of the Mosque, they endeavour to place themselves as
near

near the *Iman*, as they can ; yet not so as to crowd or thrust those that stand before them ; there they kneel and sit upon their heels, which is the posture that the *Ottomans* believe to be the most humble, expecting in that form the beginning of Prayers, no mandaring all the while so much as to whisper to his next neighbour.

Prayer time being come, the *Iman* rises, and standing upright, carries his two hands open to his head, and stopping his Ears with his Thumbs, casts his eyes up to Heaven, and sings very loud and very distinctly the Prayer, while the people follow him with a low voice and imitate all his Postures. I shall not hear repeat the words of the Prayer, as well for that there are few who understand them, as that I may not give the Eastern Christians occasion to blame me as they have done some other Travellers, who have written them down in their Relations, accusing them as if they had an intention to teach the Christians to pray to God after the *Turkish* manner, beside the danger that may happen, lest any one finding the *Namas* or *Turkish* Prayers in our Relations, and getting them by heart, should afterwards be heard to repeat them (never thinking of the danger of so doing) in any part of the *Turkish* Dominions, in Mahometan company ; which would be a crime not to be forgiven, but by the change of his Religion. It shall therefore suffice to tell the signification of the *Arabic* words which the *Turks* pronounce in their Prayer, which are taken out of the first Chapter of the *Alcoran*, having first represented the posture mark'd with the figure 1. Fig. X. which is the posture the *Turks* observe at the beginning of their *Namas*.

The *Turks* lifting up their eyes and hands to Heaven at the first beginning of their Divine Worship,

Worship, cry twice, *Milla hirrahman irrahimi*, that is to say, *in the name of God, gracious and merciful*, then letting fall their hands below the Girdle, as in the second posture mark'd 2, they say (with their eyes fix'd upon the earth) the Prayer which they call the *Fatich* or *Fatha*, which signifies the preface, as being taken out of the Exordium of the Alcoran, in these words following.

Praise be given to God, who is the Lord of worlds, all love and mercy. O great King of the day of judgment, we adore thee, we trust in thee, preserve us, (seeing we invoke thy name) in the right way of those whom thou hast elected, and whom thou cherishest with thy favours, and not in the way of those against whom thy wrath is kindled, nor of Infidels and wanderers from thy truth. Amen.

This Prayer being said, they bow their bodies, clapping their hands upon their knees, as in the posture mark'd with the direction 3. saying *Alla heu Heber*, and the rest as follows.

God is great; O my God let Glory be given to thee, and together with thy praise may thy name be blessed, and thy Grandeur be advanc'd. For there is no other God but thee.

After this, accompanying the *Iman*, or the person that reads prayers, they cry out with a loud Voice *Alla Heber*, *O great God*. And prostrating themselves upon the earth, they kiss it twice; as in the posture mark'd 4. crying out as many times, *Alla Heber*, *O great God*.

These bowings of the body they call *Rekjets*, differing in number according to the hours of Prayer-time. In the Morning six times; at Noon eight; six at *Kimdi*; eight at evening Prayer; and as many at midnight; when the solemnities of *Regeb*, *Chaban*, or *Ramazan*, oblige them to rise at midnight

midnight to betake themselves to the Mosque.

When the first of these Bowings is over, they rise again and repeat the *Fatha* preceding, which they say standing upright, without putting their thumbs in their eares. Afterwards they always continue the same Prayer, till they have repeated as many Genuflexions, as the hour of the day requires. Which done, they return to their first posture of sitting upon their knees, looking in their hands open'd, as if they were reading their own fortunes, as in the postures mark'd 5, 6. and recite a certain number of benedictions and praises to God, which they count upon the joynts of their fingers. Which Benedictions and Praises are certain Thanksgivings to God for having heard their Prayers, sometimes they address themselves to *Mahomet*, crying out often *Resul Alla*, which signifies *the Messenger of God*. But usually they make their Applications to God alone; saying, *Subhan alla*, *God be prais'd*. *Allam dullila*, or *praise to God*. *La illa illalla*. *There is no other God but God*.

Having thus finish'd all their *Rekiets*, and done kissing the Ground, at the conclusion they take themselves by the beard, and turning to the right and left hand salute the two Angels whom they beleive to be attending always upon them, the one to incite them to virtue, the other to accuse them for the evil they commit. These Angels they reckon to be one good the other bad: The one white, the other black: The dull and material apprehensions of the *Turks* rather distinguishing those incorporeal substances by their colour, than by their spirituality. I shall not here insist upon the dreams and fables which they report concerning these two Angels, or of the Visions of *Gabriel*, who as they say always appear'd to their *Cheiks* and *Derviches* for the revelation

tion of some new mystery. It is enough to shew you in the postures, mark'd 7 8. the gestures which the *Mahometans* observe when they salute those two Angels.

See Fig.
VIII.

When the Musselmen have ended their Prayers, which never last longer than half an hour, certain chanters meet together in the small Balcones, mark'd in the description of *Sancta Sophia* with the letter D. and sing in counterpoint notes certain Songs which are not unpleasing; after which, on *Mondays, Wednesdays* and *Fridays*, a Preacher mounts the Pulpit, and expounds to the Auditors, some point of the Alcoran after his own manner. Sometimes likewise they Preach in the Market places; and they always conclude their devotions with certain Prayers for the prosperity of the Sultan, and his Arms against his enemies, to which the people being present, make no other answer than *Amen*.

What the Turks do after Prayers.

THE Worship of God being the chiefest of all humane Actions, of which Prayer is the principal part, it may be hence concluded, that all the other affairs of the *Turks*, as well as of all other people, are to be postpon'd to Prayer. But in regard that all men follow different employments, according to the diversity of their Genius; I shall reduce all the business of the Mahometans into three particular Heads. The Ecclesiastical Affairs, the Business of the *Divan*, and the popular Employments. To the first appertains the Duty of Prayer; to the second the Execution of Justice; to the last belong the Trades of the People and their Military Exercises.

To

To every one of which I shall say something briefly without stopping at any thing which others perhaps may have said before me.

Of the Turkish Mosques or Temples.

AT what time the *Turks* begun to set up the first exercise of their Religion, they perform'd their Divine Worship in the open fields, and before all the world, as they still continue to do in such places where they have no Mosques. But after their Empire began to enlarge, and that they had won several Towns from the Christians, they also made use of their Churches to practice therein the ceremonies of their own Religion: And when they had occasion to build Mosques, they took their Models from those of the Christians, not being Architects skilful enough to erect them after their own proper and particular manner. And this is the reason that all the Mosques in *Constantinople* are but imperfect copies of *Sancta Sophia*. They have only added some Towers and Portico's adorn'd with Fountains after their custome. As may be easily observ'd in the Draught of the three fairest Mosques in *Constantinople* hereunto annex'd. Of which I shall only explain the Directions, there needing no more than only to observe the Platform and the out-side work for the more easie apprehending what is most remarkable.

The New Mosque, situated in the Hippodrome.

Sultan Achmed's Mosque may pass for one of the most beautiful as to the out-side, which ever the *Turks* erected, it being the only Temple of all that ever I saw in the East, which has six Towers, whereas the rest have not above Two or Four at most. These Six Towers are very high, having every one three Galleries a piece, so wrought that you may see through them in divers places, though they are built of white hard stone, not much unlike to Marble. Every one of these have within them a pair of winding stairs.

Now in regard these Towers are very high, and the winds very boisterous at *Constantinople*, it may be thought such sort of Buildings should be subject to frequent downfalls; this consideration caus'd Monsieur Colbert, whose knowledge of things is as general, as of large extent, to ask me whether they did not often tumble down? I answered him, that those Towers being wrought very smooth and round, they did not make resistance sufficient to give the Wind power to shake them: Besides that the Stones are mortals'd one within another, and bound together with a very strong and stiff cement, so that there has not been observ'd the fall of any Tower erected upon the Ruins of the Christian Buildings, for above these two Hundred years.

This Mosque Built by *Sultan Achmet*, is situated in the largest *Piazza* belonging to the City of *Constantinople*, formerly call'd the *Hippodrome*, because it was the place where they ran their Horse-Races; and being still made use of for the same purpose, the *Turks* give it the name of *Armeidan*,

meidan, The place for the Horses. This *Piazza*, which I have not describ'd as being already done by others, lyes to the west of the Temple, as also the famous *Serraglio* of *Ibrahim Basha*, which is a far better piece of Architecture in some of our *Romances*, than it appears to be in the *Hippodrome*; to the North-East and South-East side of it, toward the Channel of the Black-Sea, lye the delightful Landscips of *Scutari*, *Calcedon*, *Fanari-kiosk*, and of the Plains, Hills and Valleys, that environ them. The *Isles* of the *Princes* and the *Propontis* appear to the South, with a part of the City; and upon the North and North-West side stands the Church of *Sancta Sophia*, the *Serraglio*, the City of *Galata*, the Haven of *Constantinople*, and all the Suburbs which are very large: So that the top of this Mosque, and the Towers that environ it, afford one of the most delightful prospects in the whole world.

Although the *Hippodrome*, which is a *Piazza* almost twice as big as the *Place Royal* in *Paris*, ly just before the Mosque; yet there is also another large square, to enclose the Building, which is separated from the *Atmeidan* by a low wall, about Fourscore fathom in length, having in it Seventy two Windows with Iron Grates, and three Gates, of which one stands in the middle, and the other two at each end of the wall, being all three barricadoed with Iron chains, like the doors of all the rest of the Mosques. This Church-yard, if it may be so call'd, is planted with Trees, making several straight walks, especially on the North-side where the Founder lyes entomb'd, as also that unfortunate Prince *Sultan Osman*, who was put to death in the Seven Towers.

Now though this Mosque may be said to be the most beautiful in *Constantinople*, if not in all the East,

East, yet there is not any more irregularly built in all the *Ottoman* Empire, not only against the Laws of Architecture, but also contrary to the Mahometan injunctions.

'Tis true, that in regard it requires a vast expence to erect a Mosque, therefore the Grand Signors are expressly forbid to undertake so difficult an enterprize until they shall have won from the Infidels, Cities, Provinces, or Kingdoms sufficient to defray the excessive charges of such magnificent Piles. However *Sultan Achmet*, though he had not by any conquest extended the bounds of the Empire, resolv'd to Build a Mosque, to the end he might eternize his name, since his atchievements did not suffice to recommend him to posterity. And though the *Mufti*, the *Mulla's*, the *Cheiks*, and other Doctors of the Law, laid before him the sin of undertaking to erect such a costly fabrick, since he had never been in any other Combats, than those which are daily to be seen for the exercise of the Pages, and divertisement of the Prince, nevertheless he gave little heed to their admonitions, but carried on the work with a vigour answerable to his resolution; and when he had finish'd the Pile, because he had slighted his Chaplains exhortations, call'd it *Imansis Gianisi*, or the Temple of the Incredulous. It is also call'd the new Mosque, as being one of the last that was Built.

The whole body of this Mosque is of a square figure, cover'd with a *Domo*, not so proportionable as it should have been to the rest. It is supported within, by Four large thick round Pillars, and the Arches which, winding over them, sustain the four half Domes that encompass the great one, are the occasion that the Building is neither very Roomy, nor over light. Before you enter the
Mosque

Mosquee you must pass through a very lovely Court, surrounded with a Cloister supported with Six and Twenty Arches, which have every one of them their Roof and their Cupola cover'd with Lead. All these little Domes are supported by Twenty Six Columns of speckl'd *Egyptian* Marble very neatly turn'd, but their Chapters are after the *Turkish* manner; all the space which they environ is pav'd with square Marble, in the midst of which stands a Fountain of an Hexagon figure, built of the same stone. This Prostile or Court is rais'd very high; there being no less than Thirteen steps up to it. The rest of the Building may better be seen and understood in the following Plate, to which I refer you for farther satisfaction.

An Explanation of Figure XI.

- A. *The Circumference and Elevation of the Grand Dome.*
- B. *The four great round Pillars that support the great Dome. They are over-topp'd by Four little Hexagon Towers, which appear without at the Direction B.*
- C. *Four Semi-Domes, resting upon the Grand Cupola.*
- D. *Four little Domes at the four Corners of the Mosquee.*
- E. *The great door of the Mosquee, whose Cupola is higher than the rest.*
- F. *A great number of Fountains under Galleries supported with Marble Pillars.*
- G. *The Court surrounded with Galleries cover'd with Thirty small Cupola's, resting upon Twenty Six Pillars of speckl'd Marble.*

THE PROSPECT OF SULTAN ACHMED'S MOSQUE

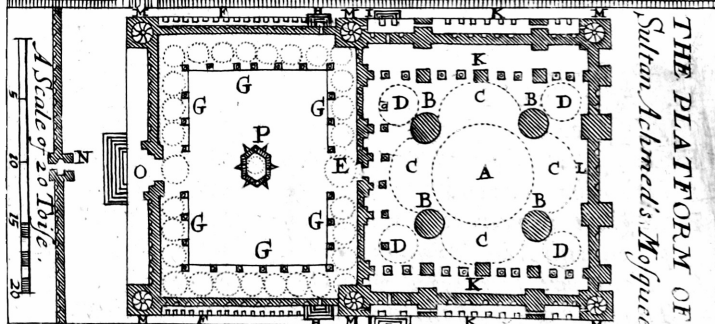
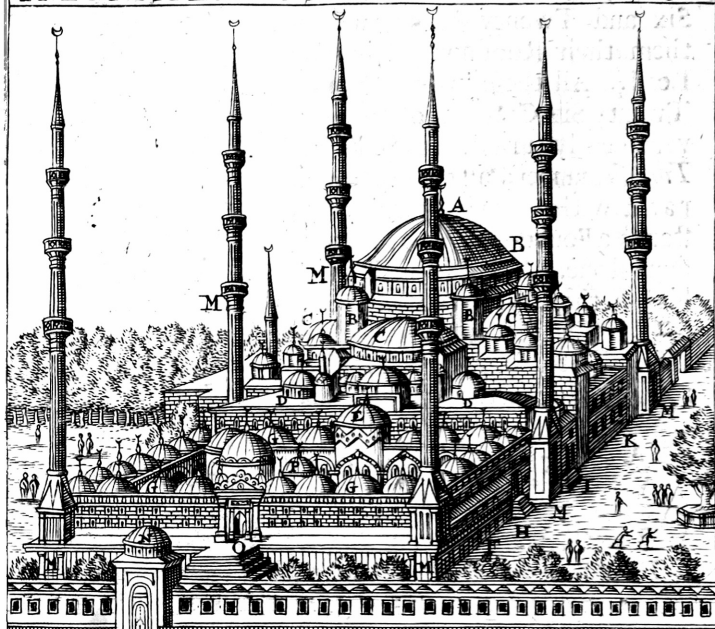


Fig. XI. Pag. 214.

F.H. Van Houe. Sculp.

H. Two doors having several steps to enter into the Court, one to the North, and the other to the South.

I. Two

- I. *Two other doors with steps opening into the Mosque.*
- K. *The outward Galleries that give admittance into the inward Galleries that answer to them, mark'd in the Platform with the letter K.*
- L. *The place where the Maharab or Mirabe stands.*
- M. *The Six Towers, each of which has Three Balconies for the Muezzins to call the people to Prayer.*
- N. *The great door of the Church-yard.*
- Q. *The chief entrance into the Cloyster.*
- P. *A hexagonal Fountain cover'd with its Dome.*

Of the Solimany.

IF ever Emperour of the *Turks* merited according to their Law to erect a Temple, in regard of the Conquests he had made upon the enemies of the *Ottoman Grandeur*, assuredly *Sultan Soliman* was the person, the second who bore that name, and the Fourteenth Emperour of the *Musselmens*. All the three parts of the Hemisphere serv'd only to be the large Theater where he acted the fatal Tragedies of War. The unfortunate *Rhodes* was one of the first places in *Asia*, that became the deplorable subject of his Triumphs. A good part of the Kingdom of *Persia*, of which he took upon him the Imperial Diadem at *Bagdât*, submitted to his fortune, after he had won *Herzeron*, *Irvan*, *Thauris*, and several other places. He also made himself Master of *Tunis* and *Tripoli* in *Africa*, and wrested a great part of *Hungary* from the *European Potentates*, taking the Cities of *Buda*, *Alba Regalis*, and the Fort of *Sigeth* some days even after his death at *Quinque Ecclesia*.

This Prince, (who was Proclaim'd Emperour of the *Turks* the same year that *Charles the V.* was

Crown'd Emperour of the *Germans*) after his return to *Constantinople* from the Conquests of *Rhodes*, and *Bagdat*, caus'd that stately Mosque to be erected, to which he gave his own name, to the end that it might remain to posterity a faithful and eternal Monument of his Victories. This Temple is one of those where Mahometan Architecture has follow'd the strictest Rules of Art, being no less beautiful within than without, and Built like the rest upon a square Foundation, cover'd in the middle with a large *Domo*, no way inferiour either in beauty or figure to that of *Sancta Sophia*. This *Domo* is sustain'd with four large Pillars mark'd in the Draught Fig. XIII. with the letter D. and between these Pillars to the North and South, stand two great massie speck'd Marble Columns, all of a piece, that form three Arches, which bear a piece of the wall, and strengthen the great Arch of the great Pillars which stand at a very wide distance.

To these Four great Pillars within, there are Two others that answer without, to which they serve as buttresses, so far however from deformity, that they rather please the eye; as you may observe in the Plate of the outside, Fig. XII. at the letter D. Within these outermost Buttresses runs up a little pair of stairs leading to the Roof, and Domes of the Temple, to which you may easily ascend by another pair of stairs that are above without side, mark'd by the letter B.

Between these Buttresses are three Windows that enlighten the side of the Church, under which Windows are two very fair Galleries, roof'd and cover'd with Lead, and supported with several Marble Pillars, with their Chapters after the *Turkish* manner, as at the letter G. and a little lower at F.

F. are the Fountains wherein to wash before Prayers begin.

On the right side of these Fountains, at the letter E. stands a little round door, at the foot of several steps, leading up to a little lattic'd Gallery, through which the Grand Signor ascends into his Closet, alighting first from his Horse upon a stone cut into steps, and mark'd with the letter Q. A little beyond, at the direction L. is the Garden where Sultan *Soliman* the Founder and his Wife lye interr'd, and into which you may enter through the door mark'd H. or another which is opposite to it; which door is barricado'd with a chain, as you may see in the Draught of the North part, Fig. XII.

I have already told the Reader, that the Eastern people know no such evil custom as that of Burying their Dead within the walls of their Churches, let their Quality or Wealth be never so considerable. But for all that, the Emperours many times dispense with that custom so far, as to reserve to themselves a Burying place near to the Mosques of their own Erecting. And therefore *Soliman*, than whom no man had a greater care of infringing the laudable customs of good Government and Order, would not have his bones laid within the Temple, but reserv'd for himself a Sepulcher in the Garden behind his Mosque, which in the Draught is mark'd with the letter I. This Tomb is the most regular and best piece of workmanship in all *Constantinople*, being of an Octagon figure, encompass'd without with a Gallery, of which the roof is supported with Fifteen small Marble Pillars; and within is also another small octangular Gallery, having a green Marble Column erected at each Angle, with their Pedestals and Chapters of white Marble, which form as many Arches, that support the Domo. In the

the midst of this Sepulcher is the Tomb it self of *Soliman* and his Son, at the foot of which stands a large Taper in a Candle-stick of Copper. Round about are several wooden *Lecterns* or high Desks, where the *Softa's* lay their books, when they come to pray for his Soul.

In the same Garden is also the Sepulcher of *Soliman's* Wife, mark'd with the letter K. For as the *Turks* never admit their Wives to pray with 'em when they are alive, so they never suffer them to lye with 'em in the same Tomb, when they are dead. Believing their old Wives shall never be admitted to accompany them into Paradise, where they hope to find far younger and handsomer, leaving their cast-terrestrial Wives to make much of the *Giaours*, whose lot they pretend it will be to stand without doors. Not far off are the Houses of Easement for the *Softa's*, of whom there are a vast number employ'd to take care of *Soliman's* future happiness, as one that left great Pensions behind him for that purpose.

But besides these necessary conveniencies, there are also adjoyning to all your Royal Foundations certain *Timarkana's* or Almes-Houses, where there is a daily distribution of Bread and *Chorua*, which is a certain sort of Pottage, or some other sort of Almes, which extends not only to the men, but also to the dogs, who are a great object of *Turkish* Charity. For though they will rather build kennels for them in the street than suffer them to come within their doors, or to lick the same dish wherein men have eaten before, (for which depraved custome of the *Europeans*, the *Turks* reproach them with the name of *Kupekler*) yet they will admit the poor Currs to partake of their Almes very freely. On the left side of this Mosque are several little Domes, which reach

reach from the Two great Towers to the Two little ones, whose Cupola's cover the Arches, and all the compass of the *Cloister* that lyes before the entrance into the Temple. In the midst of which is a large Water-work, that feeds Ten Fountains for the use of the Musselmén in their continual dablings.

The Two Towers next the Mosque are crown'd with three very high Galleries, but they which stand at the end of the Court are lower, and circled only with Two Galleries, for the use of the *Muezzins*. These two little Towers terminate the whole Building, which is in the middle of a large Court, planted round with Trees, environ'd with a Wall, wherein are several open Windows grated and Barr'd, as may be seen in the Draughts of the Elevation and Platform.

An Explication of Figure XII.

- A. *The great Domo, not much less than that of Sancta Sophia, and almost as much weather-beaten.*
- B. *The steps leading to the Gallery round about the Dome.*
- C. *Other little Domes that are plac'd round about the Temple.*
- D. *Buttresses having stairs within, the Cupola's which cover them being only for outward Ornament, as giving no light into the Temple.*
- E. *doors and steps where the Grand Signor ascends into his Closet.*
- F. *The Fountains where the Turks wash.*
- G. *Galleries for the Sultan's principal Officers.*
- H. *The entrance into the Garden, which contains the Sepulchers of Soliman and his Wife.*
- I. *Soliman the Founders Sepulcher.*

The Turkish Mosques.

K. *His Wives Tomb.*

L. *Several Trees which make the walks that beautify this Garden.*

M. *The Two great Towers.*

M*. *Two other lesser Towers at the West end of the Cloister, circled with only Two Galleries, and lower than the other.*

N. *The North entrance into the Mosque.*

O. *The small Cupola's that cover the Gallery that runs round the Court.*

P. *The Dome which covers the Fountain in the middle of the Court.*

Q. *A large stone cut into steps, where the Grand Signor alights, when he comes to Prayers.*

An Explanation of Figure XIII.

A. *The Domo, one of the fairest and neatest, next to that of Sancta Sophia.*

B. *The Mirabe or Maharab, in the midst of the Temple, standing here in its right situation toward Koblé.*

C. *The Mufti's Mamber.*

D. *The four great Pillars that sustain the great Dome.*

E. *Four large speckl'd Marble Columns, very high, and all of a piece.*

F. *The little Galleries within the Mosque.*

f. *The Fountains under the outer Galleries.*

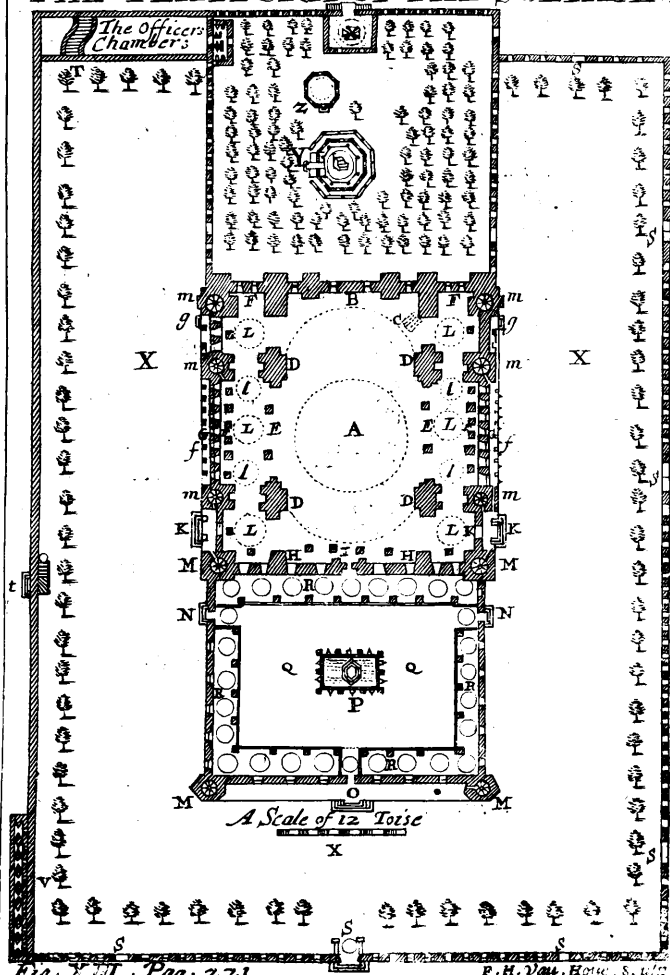
G. *The outer Galleries, through which the Grand Signors Train enter into those within.*

g. *The door at which the Grand Signor enters.*

H. *The little Pillars that support the two Cupola's, which supply the defect of the Grand Dome, between which Pillars are also little Galleries supported with little Marble Pillars.*

I. *The*

THE PLATFORM OF THE SOLIMANIE



I. The great door of the Mosque in the midst of the Cloister.

K. The

The Turkish Mosques.

- K. *The doors to the North and South sides.*
- L. *Six Domes of a middle size.*
- l. *Four lesser Domes.*
- M. *The Four Towers with their stairs.*
- m. *Six other pair of stairs to ascend into the Galleries without at the top of the structure.*
- N. *The two entrances of each side of the Court.*
- O. *The great door.*
- P. *The Fountain in the Court.*
- Q. *The floor pav'd with marble, as is the whole Mosque.*
- R. *Twenty Eight little Cupola's that cover the Arches, supported by Twenty four Columns all of a size.*
- S. *The Seven doors of the Enclosure answering to as many avenues.*
- T. *The Solimanny, being built upon one of the Hills in Constantinople, causes an ascent to the North, for which reason the North doors have each a pair of stairs, leading up to the Platform, adorn'd with rails, and shaded with several Trees.*
- t. *The Adepkana's or Houses of Easement.*
- V. *The same conveniences for the Priests belonging to the Sepulcher.*
- X. *The Church-yard wall'd in, opening with Nine doors, and planted round with Trees.*
- Y. *The Platform of Soliman's Sepulcher.*
- Z. *His Wife's Tomb.*
- ✠ *A little Chappel where Passengers or the Officers of the old Seraglio retire to pray for the Founders.*

Of the Mosque of Validea, built by the
Sultaneſs, Mother of the preſent
Grand Signor.

It is not a uſual thing in *Turkie*, for the *Sultaneſſes* to build Mosques. Only this was a peculiar priviledge which the Mother of the Grand Signor now Raigning, obtain'd by her extraordinary wit and cunning, as having by the ſame Artifices obtain'd an entire freedom, and credit over all the *Ottoman* Empire. This Temple which is the laſt Monument of Mahometan piety, to my thinking is one of the moſt elegant and moſt exact pieces of workmanſhip of all the reſt which are in *Conſtantinople*. And indeed it was no more than might be well expected from the Sultaneſs *Validea*, the Wife of *Ibrahim* the I. and Mother of *Mahomet* the IV. who being one of the moſt aſpiring and accompliſh'd Lady's that ever enter'd the *Seraglio*, would moſt certainly ſpare for no coſt, when ſhe had once deſign'd to eternize her memory by a curioſity in Architecture. To which intent ſhe could not have choſen a ſituation more advantageous or more favourable to her purpoſe, as intending thereby to oblige all the *Ottoman* Princes deſcending from her iſſue, and all the people in ſubjection to their Laws, together with all ſuch ſtrangers as ſhould come to *Conſtantinople*, to bear her in remembrance, while the one admir'd the ſublimity of her parts in carrying on, and bringing to perfection a work ſo rarely thought of by thoſe of her ſex among the *Turks*, and from the other ſhe procur'd to her ſelf that happineſs which ſhe expected by virtue of the ſupplikations of thoſe, who beholding
the

the beauty of her female Fabrick, would be continually praying for the eternal rest of her soul. She therefore made choice for the situation of her Mosque, of a piece of ground not far from the *Seraglio*, and at a very little distance from those lovely *Kioscs*, which the *Grand Signor* erected to give his Sultaneſſes the pleasure of viewing the Port of *Constantinople*, and all the Vessels that sail'd in and out.

This Temple is erected upon a square Foundation in a large circuit of ground, environ'd by the walls of the City to the North and West: The fourth space is taken up with a *Bazar* or Market-house, and her own Sepulcher, both which she added to her Religious structure. The East part is enclos'd with another wall, wherein is the principal entrance into the enclosure, in such a place as answers to one of the Gates of the City, not far distant from the *Seraglio* Gardens.

Having therefore describ'd the several parts of the preceding Mosques, I shall make no farther description of this, in regard that excepting its particular beauty, it differs in other respects little or nothing from the rest. For, like those others, it shews its Galleries high and low, its fountains underneath, two Towers with three Balcones a piece, several Semi-Domes, Cupola's and Lanterns, as also its Court before the Grand Entrance: Only it excells all the rest of her sister Mosques in the beauty of its situation. For it is seated by the Sea shore, near to one of the lesser Harbours of *Constantinople*, and which is the most frequented of all, by reason of the Custome-house close by, and the neighborhood of the *New Bazar*, or Market-house erected by this Princeſs for the convenience of Merchants, and therefore for the rest,

I refer the Reader to the Draught, and the explanation of the Directions.

The Explanation of Fig. XIV.

- A. *The Grand Domo cover'd with Lead, and topp'd with a spire of Gilded Brass.*
- B. *Little Lanterns to adorn the out-side only, and to facilitate the ascent to the Dome.*
- C. *Two great Semi-Domes answering to two other on the other side.*
- D. *The outermost Galleries answering to those other in the inside.*
- E. *A large Kiosk for the Grand Signor to rest himself when he comes to this Mosque, and the two small Towers appearing like Chimneys above it, denote it to be a Royal Fabrick.*
- F. *The Fountains where the Turks wash, there being as many on the other side.*
- f. *The door by which the Grand Signor enters.*
- G. *The Entrance to the North.*
- H. *The North door of the Court.*
- I. *A stair-case, and door leading from the Sea-side to the Court, barricado'd with a chain.*
- K. *The principal entrance into the Cloister and Mosque, where all the Cupola's that appear about the Cloister, cover so many Arches supported by Marble Pillars.*
- L. *The Trees planted all along upon the south side of the Mosque, in the midst of which is the Sepulcher where the Sultaneſs lyes. Behind the Trees appear the Cupola's of a very fair Timarkana or Hospital Founded by the Princess.*
- M. *The Two Towers surrounded with Three Galleries a piece.*

The Turkish Mosques.

- N. This *buddle* of *Domo's* is a large Bazar or Market-house, with shops and lofts, call'd *Validea's Bazar*, as being by her Built.
- O. At the Two chief entrances into this *Fabrick* are Two *Sebilkana's* or *Water Almes-Houses*, where the people drink water gratis. That on the other side is much larger, where the *Sebilkar*, or person employ'd to distribute the Water, during all the heat of Summer, cools his porr in Buckets of Snow, where you shall hear the poor people after they have drank cry out, *Rakmet ulla alla men aoukaf*. God be mercifut to her, through whose goodness we enjoy this kindness.
- P. The *Custom-house* of *Constantinople*; right against which on the other side lies that of *Galata*.
- Q. The descent from the Harbour of *Validea*.
- R. Certain *Fruiterers shops*.

Now in regard this Mosque is most of all expos'd to the view of those that come to *Constantinople*, therefore it is that the *Turks* most usually solemnize their publick thanksgivings in this Mosque. The Grand Signor no sooner wins any Victory over his enemies, but the Towers of *Validea* are the first that with their *Bonfires* and fire-works give notice thereof to the people. The Galleries which are very large being all hung round with lighted Torches, and the combustible matter so dispos'd upon Lines and Chains, that you may read in the very flames the name of the Grand Signor, and the Conquests he has gain'd. But flying Fire-works, as Squibs and Rockets, are utterly forbid, to prevent firing of Houses, especially when the *Kara iel* or North-East Wind blows.

This Wind blowing frequently at *Constantinople*, is never so much to be fear'd as when any fire breaks out,

out, so that if any person had a design to reduce this great City to ashes, he need set but any one house on fire near *Validen*, when this Wind rages, by one private way or other, of which many might be found out, and he would certainly see the sad but assured success of his enterprize.

They call this wind *Kara-iel* or the *black wind*, not only because it blows from the *Black-Sea*, but in regard of the fatal effects which it produces, it being the occasion of dismal losses to those that sail from *Cassa* in *Crim-Tartaria* to *Constantinople*. For confirmation of which, I one day there saw the ruins of one of the most deplorable shipwrecks that had happen'd in those parts of a long time.

Several Vessels of different Burden set sail from *Cassa*, to the number of Eighteen, with a good Wind; but in a short time that pleasant Gale not able to keep the field, was forc'd to give way to a *Kara-iel* so rude and boystrous, that hardly the like had rag'd in those Seas. The miserable Vessels were now in the midst of those merciless waves, when this Tempest surpriz'd them, and not knowing where to cast Anchor, they were forc'd to quit their helmes, and commit themselves purely to the compassion of the wind, in expectation of nothing but Death. In short, the wind having thus got them within his power, some he brake one against another, others he dash'd against the Rocks, so that of all the whole number, only Two escap'd, which by good fortune arriv'd at *Constantinople* without Sail, Mast, or Rudder, as if the Sea had only spar'd those two to carry tydings what was become of the rest.

All the Houses of eight and twenty Towns that ly upon the *Thracian Bosphorus*, some in *Asia*, some in *Europe* side, had not Windows sufficient to hold

The Turkish Mosques.

the Spectators that throng'd to view the miserable estate of these shatter'd Vessels, driving along toward the Haven. Which so-mollifi'd the Beholders hearts, that some made Vows for their safe arrival in Harbour, others wept, and all deplor'd their condition till they saw them safe in the Port.

The Vessels which ly in the Harbour of *Constantinople* fear not so much this *black wind*, from which they are shelter'd by the Hills of *Pera* and *Tophana*, as they do *Gun doghisi*, or *Gun batisi ocusguinar*, that is to say the Eastern and Western Winds, especially when they blow hard. For then they knock the Ships one against another, after such a furly manner, that the Mariners are constrain'd to a very hard labour, not inconvenient to themselves alone; for they must be very drousie that can sleep in any of the Houses adjoyning to the Port, by reason of the hideous noise which the Sea-men make a-board the Ships. There is nothing to be heard but a confusion of Voices, which spreading through the streets over all the Neighbouring Hills, allarm's all the Dogs in the City, who each putting in for a share to make up the dismal consort, cause such a dreadful disorder in the Air, that you would think the dissolution of Nature were at hand: Enough to terrifie the most daring resolution, in a person that never had heard the same before.

Besides these Four Mosques, there are several others very considerable, to which they give the title *Dgiameler*, or *Royal Mosques*, every one bearing the Names of those Emperours that built them; nor are they consecrated by any other Title than that of their Founder; *Sultan Bajazet*, *Sultan Mahomet*, *Sultan Selim*, *Sultan Morat Giamisi*.

But

But if a *Basha* were the Founder, they are distinguish'd by the word that denotes his Employment, and that other word *Meschit*, and thus that Mosque which the *Basha* of *Caramania* Built, is call'd *Caraman Pacha Meschit*. But the word *Dgiami* being more honourable, it is given indifferently to all the *Turkish* Mosques, so that custom will rather have it *Mahomet Pacha Dgiamisi*, than *Isouf Aga Meschit*.

The number of Mosques is very great over all *Turkie*, in regard the *Turks* are very punctual in coming to Prayers at least thrice a day. In the City of *Constantinople* alone there are reckon'd to be Four Thousand Nine Hundred Sixty Five. And a certain *Dervich* told me one day, there were no less than Fourteen Thousand in all *Turkey*; though I fear he was out of his tale, if not six, yet five Thousand at least: They are all kept well in repair, as being all well endow'd, besides that one or other Godly Musselman dyes every day, leaving a pious morsell behind him for his souls benefit. The usual Foundation-rate for the *Softa* to read Prayers five or seven times in a day, is Eight or Ten *Aspers per diem*: He that leaves such a Legacy does well; others leave so much for the maintenance of a Lamp, or so much quarterly to the Poor; of all which Legacies, the *Kesler Agasi*, or Superintendent over the Ladies of the *Serraglio*, is Disposer General, and next to him the *Katib*, or Curate of the Mosque.

Now among the great number of those that repair to the Mosques, there are some who out of a desire to be accompted holy, are not content to abide in the Mosque all day, but beg to stay there also all Night long in the exercise of their Devotions, among the rest a *Dervich*, who was lookt

The Turkish Mosques.

upon in the neighborhood where he liv'd as a very sober religious person, begg'd leave from the Director of a small Mosque, that he might sometimes tarry all night to satisfy his devotions. The Director, who in those little Mosques is both *Iman*, Porter and Lamp-lighter, embody'd all in one Office, willing to gratify the good mans zeal, granted his request, as often as he desir'd, not Dreaming that his design was to devour more Oyl in one than would feed Twenty Lamps in a score of Nights. For he knew him to be a man that few had observ'd ever to eat but very sparingly, and therefore judg'd him to be a most sanctify'd soul. But he was ignorant it seems, that he slept all day, and took his repasts *gratis* at Night: But at length, finding that his Oyl wasted at an ungodly rate, and not knowing whom in the world to suspect, he order'd one night two of his friends to watch this same pious *Dervich*, and if they found him peccant, to strap him wellfavouredly. For he shrewdly suspected this holy Votary to be the *Zerengi* or Oyl-licker, and absolutely clear'd the Rats as innocent of the crime.

To this purpose, the *Iman* having plac'd his friends in a convenient corner, lock'd the Mosque door and went his way. Presently the devout *Dervich* believing all was safe, drew out his loaf from his bosome and fell to work, and ever and anon, as he dipp'd his bread in one of the Lamps which was full of excellent Oyl, he would thus reason with his conscience touching the scruples which it weakly offer'd to defer him from stealing the joy of his stomach. *Whatever (said he) comes from God is common, this Temple and all that is in it comes from God; this Oyl comes from God; this bread comes from God, and I am the servant of God, and therefore*

therefore I may make use of what comes from God, and so fell a fopping, like a Rat that dips his tail in a Sack-but. The *Iman's* two friends having observ'd him, and mad to see how greedily the holy *Dervich* lick'd up the sacred Oyl, stole upon him without being perceiv'd, while he was busie at his *bou allaetan guelur*, which he repeated every time he fopp'd his bread, and giving him some half ascore good licks over the shoulders, crying out at the same time *Bou daba allaetan guelur*, This also comes from God, turned him out of the Mosque, where he was never permitted to sop more.

Of the Mahometan Ecclesiastical Officers.

AS for the Ecclesiastical persons that officiate in the *Turkish* Mosques, thus in short. The *Mufti* is the chief, being as it were the Patriarch of the *Turks*, and principal Governour of all the Mosques, as also chief President of all the *Divans*. His authority extends over all *Turkie*, as being a person of great merit and well vers'd in Law; for which reason he is consulted in all affairs most knottie and difficult to resolve. The question is propounded to him in writing, and the business is determin'd by his *Olar* or *Olmaz*, it may, or may not be, which he subscribes at the bottom of the *Fetfa*, or demand, with his name, and addition of *Fakir* or *Poor*, which he affects above all other.

Next to the *Mufti* is the *Karib* or Curate, who reads Prayers upon *Fridays* and other Holy-days: Under him are the *Imans*, of which there are

several belonging to the Cathedral Mosques: And next to them the *Belligler* or Singing men. The *Ovazes*, or *Nasijetgis*, who are the Preachers, and mount the Pulpit Three times a week, to instruct the people in the points of Religion, and what they ought to believe and do. The *Sokta's* or *Softa's* and *Mulla's*, who are a sort of hirelings, that never say Prayers but when they are pay'd for it, or else when they are sent for to sing the praises of the dead. The *Mucktars* who take care of the Lamps; the *Klingiler*, who looks after the Carpets; the *Kaimgiler*, or *Supurgiler*, whose business it is to clean the Carpets, as also the rest of the Temple. The *Capigiler* or Porter; the *Muezins* or *Cryers*; and several sorts of *Derviches*, *Cheiks*, and *Santons*, a sort of people that resort to the Mosques, rather to share in the Almes, than for any service which they perform there.

All the Officers are well pay'd, and have good Salaries, to encourage them to be careful to keep the Mosques neat and clean from all manner of filth and defilement, and more especially to keep out the Dogs. Only Cats are priviledg'd, as well to the end they may kill the Mice, which many times make bold with the Carpets, as for that they were *Mahomets* good friends, being generally a very cleanly creature: Add to this a third reason, because they sing upon the Tiles so like to his Musitianers.

Of their Hospitals,

YOU may cast into the number of Mosques, those other places which the *Turkish* Piety has Founded in *Constantinople*. For there are in that City above an hundred considerable *Timarkana's* or Hospitals for the infirm and distracted; and *Takiakana's*, or places to lodge the poor, where they have every day an allowance of Bread and Porridge. The *Khans* or *Caravansera's* are great houses built much like the Colledges in *Paris*, and founded by rich persons, to lodge Strangers, where they may remain secure, and at small expences, as long as they please, paying only one or two *Aspers* a day, which is no more than a *Sous* at most. There are of these *Karavansera's* about Four Hundred and Seventeen, with their Fountains and store-houses, and some have their Mosques, and Baths too within themselves.

The strict prohibition of Wine among the *Turks*, makes them take great care in providing store of Fountains as well for their Religious as necessary uses. Insomuch that the number of Fountains in *Constantinople* and the Suburbs is reckon'd to amount to Five Thousand Nine Hundred Thirty Five, as well those belonging to the Mosques, as in other parts of the City, from whence the Water-bearers fetch it in great Brazen Tankards, holding the quantity of two of our Buckets, and carry it home to the houses of such as want it. The water which supplyes these Fountains, is brought from *Belgrade*, a City distant from *Constantinople* about Four or Five Leagues.

Of

Of the Divan, or the Turks Courts of Justice.

AS among all the Nations in the world, it will be a difficult thing to find any one that bears a greater reverence to the places appointed for Divine Worship, than the *Turks*, so may it likewise be as certain that there are not any people more submissive to the decrees and sentences that issue out of the *Divan*, in point of Justice. There is no requiring a second Summons to cite the party to appear before the Judge. He that believes himself most guilty, fears not to go and receive his Sentence, as if he believ'd the proverb absolutely true, which sayes, *that the hand cut off by Justice does no evil*. Yet does not this proceed from the integrity of their Judges, nor the equity of their Laws, for there is nothing more unjust or more Tyrannical, but it proceeds from the fear of the *Battoon*, and the cruel Fines which they lay upon people, who neither dare nor can appeal to any superiour Justice, which can only be expected by the *Caimacan* or *Grand Vizier* himself.

The Court of Justice is call'd the *Divan*, and there is one at least in every City, how small so ever it be, where it is kept of due right in the *Cadi's* house. But where there is a *Basha*, he does all he can to deprive him of that priviledge, and to take the Cognizance of all business to himself. As for the Constantinopolitan *Divan*, it is held in the great *Serraglio* four times a week, *Saturday*, *Sunday*, *Munday* and *Thursday*. Upon every

every one of these days, the principal Officers, that is to say, the *Grand Vizier*, or in his absence the *Caimacan*, sits in the middle, the *Nichandgi Bachi*, or the Keeper of the Seals, upon his right hand; the *Cadilesqiers*, or Superintendents of Justice, upon his left hand; and the *Defterdars*, or *Prothonotaries*, some on the one side, some on the other. The *Capigi Bachi* or chief Porter, and *Chaours Bachi* or chief Usher, guard the Entrance.

The chief Affairs under the Cognizance of this Chamber are the publick Revenue, then the Militia, next the political Government, and distribution of Justice over the whole *Ottoman* Empire. Then they examine the Negotiations of Embassadors, what they demand, and what answer to give. Afterwards they make dispatch of Priviledges, Grants, Passports, Letters to the absent Basha's, and condemn Criminals, or those whom they believe to be so, to death. This done, they hear the business and complaints of particular persons, doing quick justice, and with a conscionable equity, especially if the Grand Signor be in Town. For then the Judges are afraid, lest he should be listning at a certain Window that looks into the *Divan*, having only a black Cyprus Curtain drawn before it, and being himself a witness of their injustice, should send for their heads as soon as they rise from the Tribunal.

It will be needless here to tell you what crimes deserve burning, what empaling, what hanging, what merit casting into the Sea, and what offences are punish'd with drubbing. 'Tis sufficiently known, that all Offenders against Mahometanism are only burnt and empal'd; Murder and Robbery is punish'd with hanging and beheading; Adulteresses are thrown into the Sea; but as
for

for drubbing every small fault procures it. And therefore since I can add nothing but what has been abundantly discours'd already, I shall only relate a short but pleasant story concerning the Justice of the *Turks*.

It is the custome of the *Turkish* Judges, to cause the party that brings his cause before them to swear the truth of the matter alledg'd by laying his hand upon the *Alcoran*, with this farther penalty, if what he swears to be true prove false, he shall be forc'd to part with his Wife to the Embraces of another, at least for such a time, which custome is more especially observ'd in *Syria*. One time while I was at *Antiochia*, a young Merchant of that City, who was lately Marry'd to a beautiful *Phœnician* Damsel of *Damascus*, whom he passionately lov'd, had some occasion of suit with a Merchant of *Aleppo*, at what time to confirm the justice of his cause, he happen'd to let fall certain words, *that he wish'd another might enjoy his Wife, if the thing he had sworn were not true*. Whereupon the Judge gave judgment in favour of the young Marry'd Merchant, and condemn'd his Adversary.

He understanding well the penalty which the Law inflict'd upon those that swear a false Oath, would not abide by the first Sentence, but brought about the business again, in hopes of a revenge, if he could so order the matter that the young Merchant might be parted from his Wife, though it were for no longer than Twenty Four Hours, long enough a conscience for a man to be fairly Cornuted. To which purpose he made it his business to find out some Knight of the Post, to swear that what his adversary had sworn was false. This was no difficult thing to obtain, for
among

among the *Turks*, there are several who will sell their consciences at a cheap rate.

Nor was it long before the *Aleppo* Merchant being furnish'd for his Money, brought Witnesses to swear according to his mind and direction. Which being solemnly done, the *Cadi* turns the scale of Justice, and condemns the amorous *Antiochian* according to the Law, as a person who not regarding his word, was unworthy to possess so fair a Treasure, to lose his Wife, and orders him to deliver her up to his disposal. The unfortunate young man, heavily afflicted at the thought of a loss so insupportable, made his Addresses to a certain *Cheik*, who had the repute of a very wise and learned man, and to whom frequent applications were made in difficult cases, desiring him to find out a knack to puzzle the Law. He unfolded his condition to him, and besought him to invent some way to mitigate the rigour of the Law, and to speak to the *Cadi* in his behalf; withal, to Oyl the wheels of his Invention, he gave the *Cheik* Ten *Sequins* in hand, to the value of Three and Twenty *French* Crowns. The *Cheik*, who was no fool, but a person of a quick wit, and sharp Imagination, told the young Merchant, that it was an enterprise of great difficulty to move against the power of the Law, however he made no question to find out some favourable interpretation of it, and so to order the matter that the *Cadi* should confirm his exposition, provided he would not be wanting on his part to prepare the Judge for an Alteration of his opinion, by anointing the palm of his hand with a small present of that effectual Balsom which men call Gold.

The Merchant of *Antiochia*, who would have parted with all *Syria*, rather than his dear and beau-

beautiful Wife, was not unmindful of the *Cheik's* wholesome admonition. So home he went, fetches *Twenty Sequins* more, and returns to his Law-Doctor. When the *Cheik* beheld the fair Temptation ready, away he carry's the young afflicted Lover to the *Cadi*, who having order'd the Client and his Council admittance, Sir, said the *Cheik*, you have given sentence against this person, which I cannot deny but to be conformable to Law; however, in regard it is a great affliction to him, and that he is my particular friend, I come here to beseech ye, that for my sake you would receive the little small present which he makes ye, and permit me to construe this Law according to my slender opinion. The Law is, that whoever he be that shall swear a false Oath, shall be for ever parted from his Wife, or at least that another man shall enjoy her for *Twenty Four* hours, and ly with her in the presence of her Husband. I confess, the Law is a good Law, and the sentence you have given is a just sentence. But, Sir, let me begg that it may be thus put in execution. The *Merchants Wife* shall be parted from him for *Twenty Four Hours* as you have determin'd. But he that enjoys her, and that shall embrace her in the presence of her Husband, shall be if you are so pleas'd to decide it, the *River* that washes the Walls of *Antiochia*, he has all the qualities which the Law requires, he is call'd *Orontes*, and is of the *Masculine Gender*. The *Cadi* surpriz'd at the ingenious Evasion which the *Cheik* had found out to help him to the *Twenty Sequins*, chang'd his former opinion, and pronounc'd Sentence of Execution according to the cunning Advocates more gainful intimations, and dismiss'd both Parties out of the Court, to the great joy of the young Marry'd Merchant.

Of the Employments of the Turks.

MAN was born for Action, and those Nations are most worthy of praise, who best employ themselves, and are most in business. True it is, that the final causes of the *Turkish* industry, are the same with those of all other people, necessity, profit, and pleasure; but in regard they are contented with very little, therefore they are not much perplex'd with an eager thirst after wealth, nor think it worth the breaking their Brains in the study of Arts and Sciences. So that it is no wonder if you meet among them, with no more than what is absolutely necessary for humane being; indispensable in the course of Trade, or but meanly assistant to the divertisements of the Mind, or recreations of the Body, or to pass away the time, which always grows tedious to persons so *lumpish* and so little studious as the *Mahometans*.

Those Employments to which necessity constrains the *Turks* are Agriculture, Baking, dressing Victuals, and Building. As to the first, the Christians are only they that Till the Earth over all the *Ottoman Empire*. The *Turks* never put their hands to the Plough, unless extremity constrain them; for there must be neither Christians nor *Armenians* in that Village, where the *Turks* trouble their heads either with Sowing or Reaping. As to the second, there are in *Constantinople* not above seven Hundred Bakers that keep publick Ovens, where those that make their bread themselves may carry their dough to have it bak'd. These *Bakers*, whom they call *Ecmekgiler*, generally keep a Mill in their own houses, which Mills, to the number of Six Hundred,

The Employments of the Turks.

Hundred, are turn'd by several sorts of beasts, according as they are in bigness. There are neither Water nor Windmills belonging to the City, nor to any of the adjacent parts. Neither is their bread well tasted nor good for any thing, but when it is hot, or only of one days baking; for it being made up in flat round Cakes, presently grows hard and dry.

Their Cookery is much like that in the Kitchen of *Alexander* the Great, who refus'd the Cooks which the Queen of *Caria* sent him, saying, that his Governour *Leonidas* had left him two, the best in the world at making Sawces to quick'n the Appetite, that is to say, stirring in a Morning to sharpen the stomach against Dinner, and Evening exercise to beget an Appetite for Supper; and indeed those are the best sawces to make a man relish the Mahometan Ragou's. *Pilaw*, or Rice boyl'd in the Broath of flesh, or else with Water and Butter, is one of their choicest dainties, and without which the greatest feast in the world would signifie little. With this they frequently mix a sort of curdled Milk, which they call *Ioghourt*, Saffron to colour it, Honey or *Pekmes* to sweeten it, and several other Ingredients, such as the fantasticalness of a deprav'd relish dictates to their humour. Their Roastmeats, which they call *Kiabab*, of which they seldome make use, are neither larded nor stuff'd, unless it be with the fat of huge *Caramania* Mutton, and little better tasted than their Boyl'd; and then lastly, in regard the pleasure of Prohibited Wine never keeps them long carousing after meals, they have snapp'd up their Dinners and folded up their *Sofra* or Napkin, before a *French* man has supp'd up his first mess of Pottage; a thing which the *Turks* never heard talk of.

This

This temperance, which would never agree with a *German's* or a *French-mans* stomach, is of great advantage to the *Turks*, especially in War. For they never burden their Camp with any other provisions, than Rice, Butter, or some few dry'd Fruits; nor carry along with them an unprofitable train of people, to provide and dress a Hundred varieties of dishes; nor are their Soldiers put to it, to hazard their lives, by straying from their Body, in search of dainties to satisfy their intemperance. And at home, a Tun of Rice, with a small quantity of Butter, and dry'd fruits, will serve a numerous family for a whole Twelve-month. For my part I cannot attribute the strength and plumpness of the *Levantes* to any other cause than to their temperance. So that were they permitted to enjoy large possessions of their own, and to receive the Rents of them to their own use; that sparing course of life would enrich more Families in a year, than the Kitchen-expences of *France* have ruin'd Families in that Kingdome in several. For the Kitchen in a House, is like the spleen in a mans body, the larger it grows, the more it occasions the rest of the Vitals to dwindle away.

I must confess, in favour of *Galen*, that the greatest part of the Eastern people, especially the Merchants, Handicraft-Tradesmen, Travellers, and such like, eat little at Dinner, but make their full meals at supper, contrary to the custome of the *Europeans*, who according to the precepts of the *Salern School*, follow the advice of *Hippocrates*. But notwithstanding this dispute between the Two Princes of the Faculty of Physick, Custome (which is a second Nature) is the best arbitrator of this difference. However, to say no more of the *Turkish*

R

Cookery,

The Employments of the Turks.

Cookery, I cannot forbear at *Paris* to entertain my friends now and then with a dish of *Pilaw*, *Doidma*, *Bourek*, *Chorba*, and other *Eastern Ragous*, to shew that I have dined with all the *Eastern* people.

Now as for their Architecture, if they have any certain Rules among themselves, they never make use of them for their private edifices. There are none but their publick structures, as *Mosques*, *Baths*, *Hospitals*, *Caravansera's*, *Basars*, and *Besestins*, which have any thing passable to commend their Art. For in their other private Buildings you shall hardly meet with any thing, but only some Rooms Wainscoted, gilt and fretwork'd, and those also but very few, and without any other furniture than a *Sopha*, spread with its Minders and Coverlets. So that whoever considers the *Turks* frugal manner of living, will easily believe their grand Design to be rather the enlargement of their Dominions, than to establish the prosperity of what they have won already. So vain a thing it is, among them to seek for Amphitheatres, Paintings, Sculptures, or any other rarities, which are the products of noble Arts. They are the sworn enemies of ingenuity, not having any thing among them, but what their own natural stupidity prompts them to, for the meer support of humane life: So far are they from the ancient quaintness and ingenuity of the sedulous *Egyptians*, *Arabians*, and *Greeks*, whose Territories they now Lord over; tyrannizing over their posterity with so much cruelty, that they will not suffer them to improve those Arts or Sciences among themselves, which their Ancestors first found out, nor to make use of that knowledge which they have gain'd elsewhere, though in the practice of Physic, which they so
much

much admire. So that should an *Akin* or Physician but attempt the Anatomie or dissection of any Creature, for the discovery of some new benefit to Mankind, he might assure himself, notwithstanding the respect they bear to his profession, of such an unreasonable amercement, as would consume in one day, the gains of all his life before.

But I must forbear to speak any more in the dispraise of this Barbarous people, lest they should revenge themselves upon me with Interest when they find me next in their clutches, especially being upon the point of undertaking another Voyage to the same places, that nothing may escape me which is worthy observation in those parts. I shall therefore conclude with my Prayer to the supream Lord of all things, that he would be pleas'd to inspire the most puissant Monarch in the Universe, with a design, which would not fail of success, under the conduct of his Piety, and supported by the Valour of a Prince who justly merits the Title of most *Christian King*, and happily Victorious.

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